



# University of Nigeria

## Research Publications

Author	EZE-UZOMAKA, Pamela Ifeoma
	PG/Ph.D/93/14683
Title	Archaeological Communications in the Nsukka Area
Faculty	Arts
Department	Archaeology
Date	September, 1996
Signature	

ARCHAEOLOGICAL COMMUNICATION IN THE NSUKKA AREA

BY

✓ PP 152

EZE-UZOMAKA, PAMELA IFEOMA  
(PG/M.A./93/14683)

Sup: Dr. E. E. OKAFOR

DEPARTMENT OF ARCHAEOLOGY  
UNIVERSITY OF NIGERIA  
N S U K K A

*Eze Uzomaka*  
(Dr V. E. Chikwendu)  
Ag Head of Department.  
27-2-97

SEPTEMBER, 1996

←

ARCHAEOLOGICAL COMMUNICATION IN THE NSUKKA AREA

BY

EZE-UZOMAKA, PAMELA IFEOMA  
(PG/M.A./93/14683)

A PROJECT SUBMITTED TO THE  
DEPARTMENT OF ARCHAEOLOGY,  
FACULTY OF ARTS, UNIVERSITY  
OF NIGERIA, NSUKKA

IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE AWARD OF  
MASTER OF ARTS DEGREE IN  
ARCHAEOLOGY

SEPTEMBER, 1996

## APPROVAL PAGE

ARCHAEOLOGICAL COMMUNICATION IN THE NSUKKA AREA

BY

EZE-UZOMAKA, PAMELA IFEOMA  
(PG/M.A./93/14683)THIS PROJECT HAS BEEN APPROVED FOR THE  
DEPARTMENT OF ARCHAEOLOGY, UNIVERSITY  
OF NIGERIA, NSUKKA

BY

---

---

---

## CERTIFICATION

Mrs Eze-Uzomaka, Pamela Ifeoma, a Postgraduate student in the Department of Archaeology and with Registration Number, PG/M.A./93/14683, has satisfactorily completed the requirements for course and research work for the degree of Master's in Archaeology.

The work embodied in this thesis/dissertation/project report is original and has not been submitted in part or full for any other diploma or degree of this or any other University.

Eze Uzomaka, 27/2/97.

DR. V.E. CHIKWENDU  
(HEAD OF DEPARTMENT)

J (J) C Okafor 19-3-97

DR. E.E. OKAFOR  
(SUPERVISOR)

D E D I C A T I O N

To God Almighty and my beloved  
husband, Osondu. Thanks for  
everything.

## ACKNOWLEDGEMENTS

I am greatly indebted to my supervisor, Dr. E.E. Okafor whose advise and encouragement helped me to finish this work. I owe a lot to his patience as well as interest in the work. I also would like to appreciate my old teachers, Dr. V.E. Chikwendu and Dr. F.N. Anozie who showed great interest and encouragement during the period of my work. Dr. Chikwendu was especially instrumental to my taking a second Master of Arts in Archaeology. To him I say may God bless you.

To my teacher, Dr. Alex I. Okpoko and Professor B.W. Andah, I say thanks for prodding me on. But for you the topic of this work would have been changed to another. To my friends and colleagues, Pat. Okpoko, J.N. Ezike, L.C. Ekechukwu and A.M. Ibeanu, I say a big thank you. May God reward you for all that you have done.

My appreciation and gratitude go to other staff of the Department of Archaeology, Oga Joe, Odo, Laz and Abel who took me to the field and also helped in numerous ways.

Finally, to my beloved husband and family who believed that I could do this and go higher, thanks, I will not let you down.

PAMELA IFEOMA EZE-UZOMAKA

## TABLE OF CONTENTS

			PAGE
Title Page	..	..	i
Approval Page	..	..	ii
Certification	..	..	iii
Dedication	..	..	iv
Acknowledgement	..	..	v
Table of Contents	..	..	vi
List of Figures	..	..	viii
List of Plates	..	..	ix
List of Abbreviations	..	..	xi
Abstract	..	..	xii
CHAPTER ONE:			
1.1 INTRODUCTION	..	..	1
1.2 Objectives and Scope of Study	..	..	4
1.3 Methodology	..	..	6
1.4 Definition of Terms	..	..	8
CHAPTER TWO:			
2.1 GEOGRAPHICAL LOCATION	..	..	13
2.2 Geomorphology and Geology	..	..	14
2.3 Climate, Vegetation and Rainfall	..	..	19
2.4 Historical Background	..	..	25
2.5 Review of Selected Literature	..	..	39
CHAPTER THREE:			
3.1 ARCHAEOLOGICAL SITES IN THE OLD NSUKKA DIVISION	..	..	50

## TABLE OF CONTENTS (CONT'D)

PAGE

## CHAPTER FOUR:

4.1	ARCHAEOLOGY AND THE PUBLIC (FIELD WORK) .. ..	81
4.2	Analysis and Interpretation of Finds	107

## CHAPTER FIVE:

5.1	DISCUSSION: A CASE FOR BETTER ARCHAEOLOGICAL COMMUNICATION IN NIGERIA .. ..	127
5.2	Conclusion .. ..	134
5.3	Suggestions for Further Research ..	136
	BIBLIOGRAPHY .. ..	138
	APPENDIX I: Interview Questions Administered at the Sites Visited .. ..	149
	APPENDIX II: Summary of Responses from the Ten Sites ..	151

FIGURES

PLATES

## LIST OF FIGURES

- Fig. 1.1: Location of Nsukka
- Fig. 1.2: Nsukka Area Showing Archaeological Sites Studied
- Fig. 2.1: Nsukka and her Neighbours
- Fig. 2.2: Geological Map of Nsukka Division
- Fig. 2.3: Planation Surfaces in Nsukka Division
- Fig. 2.4: Vegetation Map of South Eastern Nigeria
- Fig. 3.1: Opi Early Iron Smelting Sites
- Fig. 3.2a: Aku Town and her Neighbours
- Fig. 3.2b: Aku Town Showing Iron Smelting and Smithing Sites
- Fig. 3.2c: Reconstructed Rim Sherds from Aku
- Fig. 3.2d: Pot Sherds from Aku
- Fig. 3.3: Umundu Early Iron Smelting Sites
- Fig. 3.4: Orba Early Iron Smelting Sites
- Fig. 3.5: Owerre Elu Iron Smelting Sites
- Fig. 3.6: Reconstruction of the Shaft and Chamber Grave
- Fig. 3.7: Isi-Uzo Local Government Area Showing Ogbodu ~~Aba~~

## LIST OF PLATES

- Plate 1.1: Collection of Slag Blocks at Lejja
- Plate 1.2: Partial View of Masquerade House (Odo)
- Plate 1.3: Slag Blocks as Seat at Lejja
- Plate 2.1: Outline of Old Furnace at Vincent Abonyi's Compound, Opi
- Plate 2.2: Slag Blocks as Seats at Opi
- Plate 2.3: Close up on Slags at Odinanso Idi Opi
- Plate 3.1: Aku Slag Sample
- Plate 3.2: Cylindrical Slag Blocks Turned into a Shrine at Amadinkwereke, Aku
- Plate 3.3: Close up on Heap of Slag, Aku
- Plate 3.4: Examining Slag Remains and Potsherds at Aku
- Plate 4.1: Taking Shelter at Isi Ugwu Obukpa Rockshelter
- Plate 5.1: The Cannibalized Archaeological Site, Umundu
- Plate 5.2: Remains of Ikpo Ahuru (Slag Heap) at Umuogaleka, Umundu
- Plate 5.3: Onyishi (Chief) Explaining Some Salient Points
- Plate 6.1: A View of the Farm Site, University of Nigeria, Nsukka
- Plate 6.2: Recent Excavation at Farm Site, University of Nigeria, Nsukka (1995)
- Plate 7.1: A View of the Fort at Okpe Igala
- Plate 7.2: The Disused State of the Site
- Plate 8.1: Present State of Ikpo Ahuru (Slag Mound) at Orba
- Plate 8.2: A typical Blacksmith's Workshop, Orba

## LIST OF PLATES (CONT'D)

- Plate 9.1: Slag Samples from Owerre Elu
- Plate 9.2: Timber Shed Erected on the Site at  
Owerre Elu
- Plate 10.1: Neglected Burial Chamber at Ogbodu Aba
- Plate 10.2: Close up on a Burial Chamber at Ogbodu Aba

## ABBREVIATIONS

ed.	-	editor
etc.	-	et cetera
Co.	-	Company
Vol.	-	Volume
WAJA	-	West African Journal of Archaeology
L.G.A.	-	Local Government Area
Pub.	-	Publisher
Inc.	-	Incorporated
Ltd.	-	Limited
U.S.A.	-	United States of America
Fig.	-	Figure
et al.	-	and others
No.	-	Number
U.N.N.	-	University of Nigeria, Nsukka
Dept.	-	Department
Nig.	-	Nigeria
B.A.	-	Bachelor of Arts
M.A.	-	Master of Arts

## A B S T R A C T

A number of archaeological investigations are carried out every year with many artefacts recovered from excavations. Artefacts and cultural materials are carted away from these sites, sorted, categorized, labelled and stored in various museums, laboratories, cabinets, etc. There was a lack in the area of research done on the communication of the significance of archaeological findings to the public. Hence the need for this study.

Two investigation techniques were used in the study. These are purposive/judgement sampling and ethnographic investigation. Ten sites were sampled in the Nsukka area using interviews since most of the respondents were orally literate.

The study of the sites were carried out in two phases. In the first phase, a comprehensive review of the ten sites was done describing the sites, the work carried out there and the significance of findings which were made. The second phase examined the effect of the work of archaeologists on the public.

Findings show that in a number of sites, the people did not appreciate the relevance of archaeological work in their area. They did not really see the need to get involved in archaeological investigations and in some

sites there was downright antagonism at the initial stage. Many of the sites have already been destroyed or are in a bad state of neglect. People living in sites which were a bit removed from their home steads presented the greatest difficulties since they were mostly ignorant of the issues discussed. The people were eager to learn and showed great interest in what they were being taught but needed to get actively involved in archaeological work through some sort of participation.

## CHAPTER ONE

### 1.1 INTRODUCTION

It has been argued that archaeologists in Britain have little understanding (or even regard) for what the public think about the past or archaeology (Stone, 1986; Bewley, 1983). In addition to the above view, Osei Tutu (1990) pointed out that archaeologists do not make a conscious effort to write or publish for the non-specialist audience. Adande (1990: 104) has also argued that "high functionaries of public offices are even more ignorant of their real culture than their predecessors were". Furthermore, it has been stated that archaeological information is normally hidden in "high-flying academic jargon" (Hodder, 1984) and that archaeologists have failed to communicate with their non-academic audience (Gregory, 1983). In fact, Macleod (1977) has contended that inculcation of public awareness and responsibility should precede the operation of digging up artifacts.

One wonders whether the above observations could be universally true or are they localized in time and space. Although scanty, the fore-going

references, spread over several countries in various continents. Stone (1986) and Bewley (1983) wrote from a British background, while Macleod's (1977) work was based on Canada in the American continent. Osei Tutu (1990) and Adande (1990) are based in Ghana in the continent of Africa.

Numerous excavations have been conducted in Nigeria. Copious amount of artifacts are excavated each year in many areas of this country. These and many other cultural materials are carted away from the sites and dumped in museums, University laboratories, stores and even homes and offices. Articles and papers are written on these discoveries and are published in books and journals, they are discussed at academic conferences and workshops sometimes in foreign countries.

Most of the research which has been done in Nigerian archaeology has been based mainly on excavations and findings from these excavations. Some of these research are on preservation/conservation of finds. Others are on categorisation of sites into stone age, iron age, neolithic, etc., as well as analysis of finds. Research on conservation has looked into the reasons why artifacts have been left to rot in some areas and means of ensuring that artifacts are not lost through carelessness or lack of finances. Work has also been carried out in the area of

museums as well as in numerous other areas pertinent to the study of archaeology in Nigeria. When I embarked on a literature review, I discovered a vacuum in the area of research on the effective communication of the significance of archaeological findings to the Nigerian public especially the peoples living in the areas where excavations have been carried out in the past or findings made.

There is public apathy towards the achievement of Nigerian archaeologists in the past. The general public seem largely ignorant of their rich cultural past as well as its importance/significance to their future. This suggests that all the work done by archaeologists have made little or no impact on the lives of the people. Could the problem be lack of communication between the professional and the public? Is there a situation in existence where there is inability of the archaeologist to share his discoveries with the indigenes? Do the archaeologists care for this sort of interaction? What role does effective communication have to play between archaeologists and the local populace? Ukpoko (1986: 150) emphasizes the need for archaeologists to "make their research findings known to the public in order to influence public attitude and government policies towards

the discipline". Would this solve the problem or is there more to it?

## 1.2 OBJECTIVES AND SCOPE OF STUDY

From the fore-going, several problems have been identified. This study will aim at solving these problems in the following ways:

Review some excavations and findings made in the Nsukka area.

Examine how aware of their cultural and archaeological past the public are.

Collect information on the public's perception and understanding of the past through its antiquity.

Discover what types of public interest that exist in archaeology and how it came about.

Attempt to bridge the communication gap between the professional and the layman by improving his awareness of archaeological practices in the country.

Based on the information collected, to make recommendations on how to sell archaeology to the public.

## SCOPE

This study will cover the Nsukka Division. This area lies in the extreme north western part of the Eastern Region of Nigeria (see Fig. 1.1). Details of the geographical location of Nsukka area is covered in Section 2.1 of this study. Archaeological communication is the area being covered by this study. It must be distinguished from archaeological education even though they have some similarities. The latter will only be studied as one of the factors which could help improve effective communication of archaeological information to the public.

Various factors gave rise to the limitation of this study to the old Nsukka Division. The country Nigeria is quite vast and virtually every well established University has departments of History, History/Archaeology or Archaeology. These departments are made up of archaeologists who have done a lot of work in their areas and recovered a lot of archaeological materials. Undertaking this study in the first instance, in the entire nation would therefore present logistical problems which would form a cog in the wheel of progress.

Because of this, the author divided the Nigerian Universities into catchment areas and picked University of Nigeria, Nsukka as a catchment area.

Considering the time and finance available, it was not even possible to cover the entire Nsukka area. The communities closest to the University, which have felt the greatest impact of the work of archaeologists in the past were studied. The geographical area was therefore limited in order to obtain a detailed result which would be relevant to the study of archaeological communication of Nigeria as a whole.

### 1.3 METHODOLOGY

In the study of archaeological communication in the Nsukka area, two major approaches will be adopted - purposive/judgemental sampling and ethnography. As the name sounds, purposive/judgemental sampling is the sample selected by the researcher based on his knowledge of the population and on the aims of the research. It is a method used to study a sub-set of a larger population where the sub-set are easily identified.

According to Kerlinger (1973: 129) purposive sampling is another form of probability sampling

which is characterised by the use of judgement and a deliberate effort to obtain representative samples by including presumably typical areas or groups in the sample. Non-probabilistic sampling is defined as "that which has to do with where samples are selected by informal criteria such as prominence and accessibility and uses informal criteria or personal judgement in the selection of samples (Sharer and Ashmore, 1979: 99).

It was necessary to adopt this method because the researcher was already aware of major excavation sites in the Nsukka area. There was no need to sample those areas where archaeological work had not been done.

It cannot be over-emphasized that sampling considerations must "relate to the problems being studied in the archaeological record" (Grady, 1977: 340). Ethnography will be used as a second approach to this research. Ethnography is the study of people. It not only studies people, it studies the effective value that people place on material and non-material things and beliefs. Ethnography is "the study of the culture of living peoples through direct and indirect observation of behaviour" (Beals and Hoijer, 1977: 78). Bromley (1988: 26) observed that it is a "science which has progressive and demanding prospects in the contemporary societies".

Ethnography studies man wholistically and its aim is the whole make up and not only the characteristics which distinguish people one from another. When the problem is approached in this way, the cultural stratum that performs ethnic functions will turn out to be the core of the ethnographer's subject matter and this will be reflected in the traditional everyday culture of the people.

Respondents will not be expected to fill questionnaire because the level of literacy of most of the parties involved in the research would make this a highly improbable way of collecting pertinent information. In addition to this, Ratje (1975: 52) warns that over reliance on questionnaire is dangerous because it does not give enough points "in conceptual space to triangulate". The questionnaire prepared (see Appendix I) was therefore administered as oral interviews.

#### 1.4 DEFINITION OF TERMS

##### ARCHAEOLOGY

Archaeology has been defined as a comparative science based on hypothesis, related methodologies and highly specialized techniques (Scovill et al., 1977: 47). Clark (1939: 17) defines it as

the systematic study of antiquities as a means of reconstructing the past. Fagan (1978: 8) gives a very simple definition thus "in today's sense, archaeology is the study of artefacts and human cultures whether ancient or modern by archaeological techniques.

The term pre-history was first employed by a French scholar named Tournal in 1833. It became widespread and later archaeology became popular as the period before "literate history". A rather amusing definition can be found in Binford's Archaeological Perspective (1972: 11). Archaeology is like a detective story, full of mystery and romance. It reveals the upward struggle of man toward civilization. Only a gentleman at the end of such a progressive line could understand the character of the struggle and recognise when man and culture were ready for that first great step away from our crude forebears

The archaeologist collects evidences from the cultural debris of sites, compares them, evaluates them, integrates them with comparable and contrasting data from other locations and prepares a tentative synthesis, adjusts theory, hypothesis and method to the tentative conclusions, goes out again to get more evidences and in turn may make more adjustments both in hypotheses and in the method and type of data collected and may go through the whole process again and again until the

explanations adequately account for the evidences at hand in terms of existing knowledge, current theory and defined hypotheses (Schiffer and Gumerman, 1977: 47).

The above seems to put the work of the archaeologist together. In conclusion, one can draw an inference from Clark (1939: 17) who observes that the complete archaeologist, if such a being existed, "would need to have a genius for travel, exploration and reconnaissance, to be adept at business and administration, skilled at raising funds and obtaining all manner of permits from authorities and owners". Archaeology is therefore the study of the material remains of the past.

#### COMMUNICATION

Communication is "the act of transmitting information, ideas and attitudes from one person to another" (Agee, 1979: 4). It is the exchange of meanings between individuals through a common system of symbols. In its most general sense, the Encyclopaedia Americana defines communication as "a chain of events in which the significant link is a message" (Encyclopaedia Americana, 1829: 423). It takes place when one mind acts upon its environment that another mind is influenced and in that other mind, "an experience occurs which is like the experience in the first mind, and is caused in part by that

experience (Encyclopaedia Britannica, 1768: 1005).

The study of communication involves two aspects: a broad comprehension of the mechanical means and underlying theories of communication and more importantly, an understanding of how to use these tools in our daily round of informing, influencing, inspiring, convincing, frightening, and entertaining one another. The process also involves the production, transmission and reception of messages. When there is an extension of the imagination either in forms or signs that can be studied and understood there has been communication.

What the archaeologist really needs to communicate is mass communication. This is defined by Agee (1979: 5) as "the process of delivering information, ideas and attitude to a sizeable and diversified audience through the use of the media developed for that purpose".

The above definition shows that mass communication is much more than just talking face to face or publishing archaeological finds in journals. It involves getting "through" to thousands of different personalities and an ability on the side of the archaeologist to meet individual reactions at least half way. One may be able to communicate a percentage of the audience with a particular approach and this same approach will completely alienate the other percentage.

We can communicate with the past. Men who lived centuries ago "talk" to us through their books, paintings, art, oral tradition, etc. Living together in a community demands the use of communication quite frequently and regularly. The close relationship between communication and community demands the use of communication. The words both come from "communis" which means "shared" or "in common" (Comptons Encyclopaedia, 481). This means that a community cannot exist without communicating. It therefore follows that strangers that come into a community must be able to communicate before they can make impact, positive or negative.

There is excitement in communication. It is always an elating experience to know that you have successfully implanted an idea to other persons. A communicator not only records or presents history, he must also help shape it. He must have a broad knowledge of the matter, quick decision making ability and sound judgement and a persistent burden of realising that anything he speaks or puts down on paper may change the course of events for people. This is an enormous responsibility. The successful communicator will eventually discover the right method of expression that will establish empathy with the largest possible number of individuals at a time.

## CHAPTER TWO

### 2.1 GEOGRAPHICAL LOCATION

Nsukka Local Government Area is located on the Anambra River Basin of the defunct Eastern Nigeria and covers a surface area of about 3,961 sq. kms. It lies between latitudes  $6^{\circ} 18'$  and  $7^{\circ} 06'$  North and longitudes  $6^{\circ} 52'$  and  $7^{\circ} 54'$  East (Ofomata, 1978: 1), (See Figs. 1.1; 1.2; 2.1).

Nsukka shares a boundary to the North with Adoru and Orokan in Benue State, Umulumbe and Nkalagu in the East and the River Niger to the West. In the South-West is Ezeagu Local Government Area and in the South is Udi Local Government Area.

The town is placed on a high zone which lies at about 1,200 feet above sea level. There are isolated peaks that range from 1,200 to 1,800 feet. So many hills surround the area but most of Nsukka itself is lowland. "The land slopes to the east and west from this high central zone but the slope of the ground is more gently even to the west. It is first steep and then gently sloping to the east" (Ezugwu, 1986: 14). The low land is less than 400 feet (122m) above sea level while another 25% consists of land lying between 400 and 800 feet above

sea level. Only about 15% of the land is over 1,200 feet above sea level (Ofomata, 1972: 3).

Nsukka Local Government Area consists of Ala-Uno, Anuka, Ede-Oballa, Edem, Eha-Alumona, Eha Ndiagu, Ibagwa Agu, Ibagwa Ani, Lejja, Nsukka town, Obimo, Ikwoka, Obukpa, Okpaligbo, Okpuje, Okutu and Opi. In 1976, their population was estimated at 203,920 (Ofomata, 1976: 3).

## 2.2 GEOMORPHOLOGY AND GEOLOGY

Nsukka is situated in the Eastern Nigeria sedimentary basin and is underlain by rocks which range in age from Cretaceous to Paleocene (Ofomata, 1978: 47). Sediments deposited within this time interval occur in four distinct physiographic provinces, namely, the Cross River Plains, the Escarpment, the Plateau and Anambra Plains. These rocks are grouped into six formations - Awgu Shale, Enugu Shale, Mamu Formation, Ajali Sandstone, Nsukka Formation and Imo Shale Formation (Nwachukwu, 1978: 47). Nsukka stands on the Nsukka-Udi-Okigwe cuesta and forms part of the lower Benue trough filled with Cretaceous sediments (Umeji, 1980: 110), (see Fig. 2.2).

Umeji also recorded three planation surfaces named Ukehe, Nsukka and Okigwe. They are underlain

by Upper Cretaceous sediments in South Eastern Nigeria. He based the dates on the assumption that each erosional episode coincided with a depositional episode.

According to Hazel, there was an epirogenic movement which occurred in the Early Eocene. This movement caused the Ukehe surface to emerge due to erosion and it was part of the laterites eroded during this movement that was deposited on the Nsukka surface (Hazel, 1955: 44). Umeji, however, speculates that the extensive erosion of the Nsukka surface itself must have provided sediments of the Ameji formation and the Asaba formation (Umeji, Op. Cit., 114). Of the three surfaces, the most remarkable is the Nsukka Plateau surface which extends to Udi and is sometimes named Udi Plateau (Grove, 1951).

The Nsukka formation is the youngest and is a paralic sequence of mudstone and shale. This formation out-crops over dip slopes and also as relict Mesas and outliers underlain by Ajali sandstone, (Umeji, 1980: 111). In Nsukka Division, the Nsukka formation is nearly horizontal or dips at a low angle to the West and to the South (DeSwardt and Casey, 1963: 7).

A number of minerals and rocks that have varying economic uses can be found in the Nsukka area. These range from limestone, coal, glass and sand to petroleum

products. The sort of sandstone which is found in this area is so pure that it could be used to make glass wares, and this occurs in the Nsukka area. Clay deposits are used for ceramic wares. Coal that is found in Ezimo area is used by the people.

#### TERTIARY PLANATION SURFACES

Alternative Names and Succession of Upper Cretaceous Sediments Associated with the Cuesta (Umeji, 1980, 111).

	Reyment 1965	Geological Survey of Nigeria 1974	Age
iv.	Nsukka Formation	Upper Coal Measures	Maestrichtian Paleocene
iii.	Ajali Sandstone	False Bedded Sandstones	Maestrichtian
ii.	Mamu Formation	Lower Coal Measures	Maestrichtian
i.	Nkporo Shale	Asata Nkporo Shale Group	Campanian

**CORRELATION OF THE THREE SURFACES WITH OTHER EVENTS**  
(Umeji, 1980: 115)

Name of Surface	Previous Name	Proposed Age	Elevation (m)	Laterite Type	Contemposed Deposit
Ukehe	African Surface	Paleocene	550-600	1y Thick and Vesicular	Imo Shale
Nsukka	Udi and Igala Plateaus	Eocene	430-460	1y and 2y very thick and vesicular	Ameki Formation
Okigwe		Oligo-Miocene	270-300	2y thin and Pisolithic	Benin Formation

The main rock types in Nsukka are sandstones, sandy shales and carbonaceous shales. These can be observed as one moves from Nsukka core area through Eha Ndiagu to Ezimo, Imilike Agu and Ogbodu Aba. De Swardt and Casey, (1963: 13) observed that there is a persistent basalt sandstone horizon in the area. This is followed by about 30 feet of shale which contain most of the known coal seams. Swardt et al. concludes that the shales are overlain by another sandstone horizon 30-70 feet thick and this is succeeded by a great thickness of dark shales with many sandstone beds, (see Fig. 2.3).

The Ajali sandstone on which the Nsukka formation rests is lithologically composed of mainly unconsolidated

poorly-sorted sandstones. They are porous and have shale partings in several places. They are made of coarse and fine grains and this suggests fluctuating conditions of deposition. They are white or pale grey in colour but sometimes they are stained red, yellow or brown by iron oxides.

Like the Nsukka formation, Ajali sandstone formation is on the maestrichtian. Nwachukwu (1972: 54) notes that sandstone that is found there contains about 95% of pure quartz and in some cases the content of pure quartz is up to 99%. He also showed that feldspar is remarkably absent and the sandstone is almost monomineralic in nature. The absence of feldspar may be due to the post depositional changes which normally causes the leaching of feldspar. One cannot be sure ironstones erode from the valley sides and they serve as the basic raw material for the iron industry which has flourished in the area.

Greater parts of the Plateau surface is formed over the Ajali sandstone but the mesas formed on the Nsukka formation. The steep valley sections which are more than 100m deep, often expose the contact between the overlying Nsukka formation and the Ajali sandstone (Umeji, 1980: 113).

Underlying the Ajali formation is the Mamu formation. This is another coal bearing paralic sequence, mostly carbonaceous (Umeji, Op. Cit.). Lithologically, they consist of sandstones, sandy shale, mudstone, coal seams and shale. Around the Ezimo area, there are some borings which reveal a poorly developed cyclothemic sequence (Ofomata, 1978: 51). Simpson (1954) observed that most of Nigeria's coal seams are found within the Mamu formation. Ofomata discovered that this seam has a maximum thickness of 1.98m and has produced a small water fall. He admits that it is tempting to correlate this thick seam with the number 3 seam in the Enugu mines which is the current zone of mining activity (Ofomata, Op. Cit.). Nwachukwu (1972) in his study of tectonic evolution of the Benue trough, observed that a mild tectonic movement must have taken place in the area during the cenomanian.

## 2.3 CLIMATE, VEGETATION AND RAINFALL

### CLIMATE

Nsukka is in the tropics and characteristically has two major seasons in the year. The rainy season and the dry season. The rainy season spans the period between April and September, while the dry season

begins around October and ends in March which is the planting season.

About 89% of the annual rainfall of about 1650 mm falls within this period. The August break normally comes around September (Inyang, 1972; Monanu, 1975: 25). The vagaries of the wet and dry climate which often beset the more northerly parts of this climatic region in the country are much less pronounced in the Nsukka area (Inyang, 1978: 95). The annual rainfall on the average for Nsukka town varies from 986 mm to 2,098 mm (Inyang, *Ibid*; 93).

In Nsukka area, solar energy is an element of climate which directly affects the growth and character of plants, soils animals and men (Inyang, *Ibid.*, 86). Rainfall is very significant in the area but the pattern of rainfall, controlled by the movement of the sun has not been consistent through the years (Oguagha and Okpoko, 1984: 197).

Nsukka can be located between latitudes  $5^{\circ} 50'$  and  $7^{\circ} 00'N$ . Nsukka town is on latitude  $6^{\circ} 51'N$  (Inyang, *Ibid.*, 86). Due to the town's latitudinal location, the weather and climate is normally controlled by the sun and so there is some constancy of isolation. This constancy now ensures that the time of maximum temperature

does not occur at the time of the sun's passage. Embola feels that this is as a result of other factors such as diffuse reflection, selective scattering by the earth's atmosphere, cloud cover harmattan haze, smoke and dust particles (Embola, 1989: 27). Due to the outlay of the town, the sun's heat greatly affects activities going on in the area. The area also experiences a number of factors which help to numb the heat of the sun (Inyang, Op. Cit.).

#### RAINFALL

In Nigeria as in other parts of the tropics, rainfall is the most important element of climate in so far as agriculture, the main occupation of the people is concerned (Ikime, 1980: 10).

Rains fall in torrential downpour and water retention is much. This makes the heavy vegetation in the area possible. Rainfall determines the beginning of the farming season. At its onset, fields and farms are cleared for farming to begin. From 23.6°C in September, the temperature rises steadily from month to month to its maximum in February. In March it starts falling from 27.1°C to a minimum in July and August. With the maximum in February of 32.4°C it falls steadily from month to month to its lowest in July and August after

which is begins to rise (Inyang, Op. Cit.). On the other hand, Awachie and Onwuka (1989) claim that the hottest month is April with  $29.2^{\circ}\text{C}$  maximum and minimum of  $27.3^{\circ}\text{C}$ . One thing is certain, the weather can be very uncomfortable when the temperature is as high as  $21^{\circ}\text{C}$  and the humidity 60% or above (Inyang, Op. Cit.).

Thornwaite (1948) classified Nsukka as having a humid mega thermal climate, Okafor concludes that wet and hot tropical climate is anti-archaeology. Most material remains (artifacts) particularly organic remains disappear at a fast rate in this climatic zone. He further explains that only weather resistant objects like stone, well-fired clay or slags can survive the humidity. in this area (Okafor, 1980: 36).

#### VEGETATION

From a moisture and temperature standpoint, Nsukka Division is on the fringe of a monsoon climate and the wettest part of a savannah environment. Okigbo (1980) says that this feature shows that it can support and has supported a tropical rain forest which is non-extant.

Uzozie (1972) suggests that the forests on the Nsukka plateau were probably more open than their counterparts in the low lands to the east and west. Agreeing with that, Igbozurike adds that forests and other patches of

tree dominated vegetation take up a smaller percentage of the surface area of the region (Igbozurike, 1978: 101).

Over eighty percent of the plant species of the low-land rain forest are observed also in the forest-savannah belt. Igbozurike observes that Nsukka being in a northern and drier portion of this belt has up to sixty or seventy percent of its vegetation cover as grass (Igbozurike, 1975: 30), (see Fig. 2.4).

Later in 1978, the same author recorded that Nsukka is dominated by two main physiognomic and structural forms (a) broad leaved tree types and (b) herbaceous graminoids (Igbozurike, 1978: 98). There are also bryoids which consist of mosses, lichens and forbs.

Of most ecological interest in this study are the trees that are suitable for iron working (Okafor, 1992: 34) woodwork and firing of clay in furnaces or kilns. These are fire resistant when wet and very slow in regenerating for example Ukpaka (Penteclethra mycrophylla) and Okpenye (Ricinus communis). Characteristic species in this area are dryland fire resistant trees like Parkia clappertoniana, Daniella oliveri and Lophira laceolata. There are main tree forms and shrubs which are either exotic, recent arrivals or cultivated trees for example mango (Mangifera indica) Tamarind (Tamarindus indica) and oil palm (Elaeis guineensis) (Embola, 1989: 37).

Others are Khaya grandifoliola, Khaya ivorensis and Antiaris africana (Igbozurike, 1978: 10).

Bush burning is an annual event in Nsukka area and in Igboland as a whole. Fire resistant trees like those mentioned above are the ones that survive such activities. In addition to those mentioned above, there are some others which are noted as having survived so long because of their fire resisting nature. These include Orji (Chlorophora excelsa), Ofo (Detarium macrocarpa).

Ifemesia (1979) noted in respect of the entire Igbo land that the apparent conversion of the natural vegetation of a great part of the northern Igbo plateau also suggests a relatively early settlement and protracted utilization. Thus this ecological shift was actually brought about by human manipulation of the ecosystem.

The resistant secondary vegetation consists of tall, tough grasses for example, Ata (Imperata cylindrica) and Ikpo (Loudetia arundinacea). Others are Owa (Andropogon tectorum) and Uma (Maranthacloa cuspidata). (A. tectorum and P. polystachion) seem to be the commonest grass in the area (Igbozurike, 1978: 103). Villagers construct thatched roofs and townsmen also buy fencing mats made from these graminoids. Other significant grass species include (Dactyloctenium aegyptium and Chloris gayana)

which are very common in regions with shorter grass cover or regions that have been greatly disturbed by man such as along road sides or on bush paths as well as on and around cultivated land (Igbozurike, Ibid.).

Nsukka people also engage in livestock farming, and elephant grass (Pennisetum purpureum) and other grasses serve as fodder for the livestock.

#### 2.4 HISTORICAL BACKGROUND

The Igbo are a branch of the Negro race and Nsukka belongs to the Igbo tribe. Archaeological evidence suggests that the Igbos may have originated in the area along the latitude of Asselar and Khartoum that is more or less on the fringe of the savanna. Afigbo suggests that this means that the homeland of the Igbo cannot possibly be north of this latitude that is as far north as Egypt, the Holy land or Yemen (Afigbo, 1981: 6).

Isichei (1976: 3) records that the first human inhabitants of Igboland must have come from the Niger/Benue confluence but quickly adds that the first cradles of human habitation in the Igbo area were probably the Cross River and the Anambra valley. Nsukka escarpment adding that men have been living in Igboland for at least 5000 years, since the dawn

of human history.

A likely hypothesis is that, of all Igboland, the first portion to come under effective Igbo occupation was the plateau region in the north-south known as the Nsukka-Okigwe cuesta. In addition, the Aroka-Orlu uplands also seem to form part of this north-south highland area and was settled by the Igbos quite early. In agreement to this view, Isichei (1976: 6) adds that the Igbo heartland repeatedly built up levels of population pressure which the ecological environment was unable to sustain and from time to time gave rise to migrations to other parts of Igboland.

What is known about Igboland today was largely collected through oral tradition recovered by historians, ethnologists and others up to the present. It is now believed that there was an early Igbo homeland on the northern Igbo plateau. That is in what are today parts of the Awka, Orlu, Owerri and Okigwe areas. From this heart-land, the people dispersed at different periods in various directions, to the south and south-east towards the Awgu-Udi-Nsukka highlands; to the west down the hinterland of the left bank of the Niger (Ifemesia, 1977:22)

The communities now inhabiting the coast and hinterland of south eastern Nigeria had been settled in their

present localities long before the beginning of the 19th century. Olaudah Equiano published an "extraordinary" autobiography in London in 1789. In it, he tells us that his homeland was Ekassa, a place undoubtedly situated in Igboland, East of the Niger but near enough to Benin to have felt its influence (Equiano, 1967). Speculatively, Ifemesia (1978: 10) says it was probably Nsukka, Ezike or some such places in the northern Igbo country.

Most of the history of Nsukka from earliest times depend a lot on oral tradition and archaeological reconnaissance and excavations. The colonial administrators started the collection of these traditions but they were grossly limited in their approach due to lack of understanding of the people and their ways as well as language and cultural barriers. Ethnographic materials that have been uncovered does help in reconstruction of their history but a lot of work still needs to be done.

The Nsukka people do not have many oral traditions which support migrations from far places. Many actually believe that their existence started with the existence of the soil. This may explain their constant reference to the earth "ala" in most cases. In a report written by a political officer, he claims that "no two villages

claim a common ancestor and in all cases, the founder is assumed, for want of more accurate information, to have arisen from the earth (si n'ala pute) or even fell down from heaven (Afigbo, 1981: 7). Mr. D.C. Ugwu (1964) in his book "This is Nsukka" made a conscious effort to prove this fact.

Whatever is the case, the situation in this part of Igboland is quite exceptional. The vegetation is much more drastically reduced than elsewhere in Igboland and the soil in some cases much more exhausted. The inhabitants have in the course of centuries turned from dependence on agriculture to other professions which they have developed to a high degree. The upland Igbo traditionally raised a variety of crops but those occupying the leached white lands of Awka-Orlu area have long suffered chronic food shortages. The soil has in many places undergone such extensive deterioration that it cannot support the dense population and in these areas textile weaving, oil palm tending and processing of palm produce, black-smithing and other specialised economic activities supplemented farming. They are specialist traders, medicine men, smith, potters, and weavers (Henderson, 1972: 36-7).

There are hints here and there that Igbo occupation <sup>area</sup> of most of the entire area are in which we now find them is probably more ancient than used to be thought. Jones (1963: 30) assumes that it was an early dispersion from this centre to the Nsukka-Udi highlands in the east and an early drift southward towards the coast... which is now the Eastern Isuama area. It was from this subsidiary dispersion area that there was one movement south-south east into the Aba division to form the Ngwa group of tribes and another movement east into the Umuahia area and thence to the Ohafia-Arochukwu ridge with an off-shoot that struck north to develop into the North-Eastern Ibo.

Be that as it may, archaeology as yielded a lot of material for the reconstruction of the Igbo past. In 1973-74, a number of sites were extensively surveyed including Udunedem, Nsukka, Obukpa, Ovoko, Ibagwa, Ichi, Unadu, Okpuje, Orba, Obimo and Nkpologwu. In all, a total of 83 sites were recorded including Isi Ugwu Obukpa rock shelter and Ogba Nkpume rock shelter. Forty-one abandoned villages were also surveyed including the University of Nigeria, Nsukka farm site. Forty shrines, war trenches, "bad bushes" and two iron smelting sites were recorded (Hartle, 1978: 9).

Excavations carried out in Ezi Ukwu Ukpa rockshelter near Afikpo town have yielded stone tools and pottery sherds whose dates indicate that there has been human habitation and exploitation of Igboland for several thousand years (Ifemesia, 1979: 18). The pottery (Afikpo Red Ware) is among the earliest, so far in Nigeria and the stone tools are the most unique. The interesting thing is that similar artifacts of the late stone age have been recovered in Isi Ugwu Obukpa rock shelter and the University Agricultural Farm site both in Nsukka area (Hartle, 1967)

farm

The University agricultural/site yielded dates of 2,555 B.C.  $\pm$  130 and 1,460 B.C.  $\pm$  115. These were the earliest known pottery ever discovered in the east. On excavation of the site which was discovered accidentally, pottery, both fired and unfired, continued to a depth of more than 0.9 metres. Grinding and pitted stones were also discovered. Most importantly, charcoal was discovered which yielded radio carbon dates of 4885  $\pm$  140 B.P. and 3410  $\pm$  115 B.P.

Isi Ugwu Obukpa rock shelter which is north of Nsukka was also excavated in 1964. About 369 artifacts were discovered including fourteen crudely worked stone tools. The stone tools resembled that which was discovered at

Ezi Ukwu Ukpa rock shelter in Afikpo which has been dated at about 3000 B.C. Some pot sherds were also discovered. These dates from the excavations in 1964 is so helpful to the history of the Nsukka people and suggest a village/farming way of life at least 5000 years ago. This goes to support Isichei's claim that Nsukka was populated about 4500 years ago. The discovery of forts and tobacco smoking pipes also suggest early trade probably with the Igala and Idoma. This leads us to the excavations at "Okpe Igara" located at the University of Nigeria, Nsukka campus.

The site "Okpe Igara" proves an early settlement of the Igala among the Nsukka people. Professor Hartle postulates that the Igala people could have used this site to keep slaves who were on their way to be sold to foreigners. The "fort" is made up of a big ditch with a wall round it on top of a small hill. He discovered a shrine but he theorised that since evidence of architecture could not be found, the site may have been used for defence by the people that lived there.

This Igala factor now leads to one of the most interesting aspects of the history of the Nsukka people. Many writers erroneously believe that the Igala conquered and ruled parts of the Nsukka Division, establishing an

Igala pax maintained by a chain of forts and a hierarchy of local officials (Shelton, 1971: 19-24).

It was the Nri who have a tradition of having (1978) founded Ida, that is, the Igala kingdom. Afigbo/points out that it was the Nri hegemony which must have played an important role in transforming the socio-political organisation of the Nsukka area and not the other way round. Igala, however, played a very significant role of trade and cultural influence in Nsukka.

Mr. Ukpabi while reviewing the Nri-Igala-Nsukka relationship argues that there was a group from the Nri people in Awka division in the 17th century which moved north from the Awka-Orlu centre and settled in Nibo. A part of them left Nibo through Nkpologu to engulf the villages south of Opi (Nsukka) where Nri tradition is still very strong. The other arm moved north-east through Ugbene Nsukka and Eha-Alumona. This was a result of the expansion of Benin towards the Niger which he said forced many people to move eastward.

The Igala have a well-known tradition that a man called Omeppa who later became their first Ashadu had lost his way around Idah on his way from Nri. Omeppa was an Igbo hunter and while he wandered he was captured by the Igala Mela. This man was a noble and the Igala people elevated him to the rank of king (Ashadu).

The most important factor is that where such legends exist, it is most probable that this Omeppa was the purveyor of the Nri civilization to the Igala people. This type of civilization (Nri) must have been the earliest which existed around the Niger-Anambra confluence. It is probably true that the Nri people founded the Igala.

Meek (1931) writes in a number of towns, the principal cult of the town is one which is said to have been introduced by immigrants from Nshi (Nri). Thus at Eha-Alumona, it was stated that Ezegwele was introduced by one Ezeokpaka who came from Nshi, at Nsukka, the principal cult in the town (known as Ezeoguda) is associated with an ancestor who is said to have been the son of the priest-chief of Nshi.

There are many other legends about the founding fathers of Nsukka who were culture heroes and had brought social institutions and religious cults from Nri via Awka. A viable interpretation of these claims to Nri origin is recorded in Professor Shaw's (1970: 284-285) archaeological work in Igbo-Ukwu which shows that by the 9th century at least, the Nri people had a divine monarchy. This may have been as a result of the highly successful northern trade which was one of the major economic mainstays of

the Nri civilization. It seems that the Nri hegemony spread widely to other lands and also dominated Nsukka area beyond to areas like Idah and few Igala in general.

The Nsukka people, however, owe a lot to Idah (Igala) people. When Idah became a political power to be reckoned with, many of the people of Northern Igbo-land became influenced by its powers. Nsukka was one such community and it is recorded that they made many trips to the Attah of Igala and his chief official known as Ashadu. With the rise of the Igala kingdom, the monarchy tried to control many parts of Northern Igbo through trade. Some communities even went as far as changing<sup>their</sup>/names, e.g. , Nsukka became Nsukka-Ashadu-Attah and some of the priests were now called Attama.

Shelton (1968: 247) records that some elders told him that in the olden days, Igala would take horses down to Nsukka to sell them to the Igbo for slaves and then their fathers would sell the slaves to river people at Idah, who would now take them down the river to Beke (Europeans).

To understand the reaction of these Nsukka communities we must remember that they were politically fragmented and militarily weak. In the Nsukka area, their village groupings are still generally more on the small

size territorially and in regard to their population. These villages are not only the largest unit of political integration in existence, but they also represent bondings that distinguish them from other villages. Hardly do you have well-articulated or strong traditions of common descent among the various villages.

Faced with the likelihood of extermination, they then associated themselves to these militarily strong Igala. Some villages started dreaming up legends of Igala origin while others attached themselves to the Attah's clan or even the Ashadu's clan. Others took titles like the Asadu and paid for them. Leaders attached themselves to slave raiders and also became slave traders in the process (Ugwu, 1964: 12).

The third influence in the establishment and history of the Nsukka people is the Nike-Aro-Abam league. With the decline of the Igala hold on Nsukka, the Aro were already on the way to establishing a flourishing trade in slaves with the people of Nike. Nike found it very convenient to raid for slaves from Nsukka and the people of Abam acted as the tool for securing these slaves. Horton (1954: 311) explains that Nike adjacent to a land starved, over-populated group was ideally placed for securing supplies of slaves, especially as its abundant

land provided the wealth to acquire them in commerce and also to seize them by force with the aid of Abam mercenaries hired by the Aro who were the ultimate recipients of them.

Tradition has it that Nike and Aro even had a blood covenant although this was destroyed by a series of wars in the area. Afigbo (1978: 32) reports that a Nike elder even boasted that their hunting grounds were Okpatu, the Nsukka area, Aro and Aushum. They also helped prominent Nsukka traders to deal directly with the Aro through acting as their guides and agents.

Lands were raided incessantly for slaves. As slave raiding continued, other towns including Ohafia also began to raid Nsukka for slaves. These raids and the resultant lack of peace and stability sparked off wars and skirmishes between villages. There were a lot of killings and distrust. The wars not only yielded a large crop of slaves but also "converted Nsukka area into one large market for ~~dane~~ guns, gun power and matchets" (Afigbo, 1981: 110).

The British rule which started gradually in the 20th century declared Nsukka part of the Awka sub-district. Native courts were established and warrant chiefs administered the "colonised" areas. This trend continued until

independence when Nigeria in general and Nsukka in particular started operating a parliamentary system of self-government.

The question of the peopling of the Nsukka area belongs to the larger problem of the origin of the Igbo-speaking peoples and how they came to occupy that portion of Southern Nigeria where we now find them. Enugu-Ezike has attracted a lot of attention in the attempt to account for the peopling of the Nsukka area. In 1953, its population was put at 61,000 with an average density of more than 800 persons per square mile (Afigbo, *ibid.*, 75). It is considered the most densely populated rural village group in West Africa. Horton claims that for this reason, ethnographers have been inclined to regard it as an area of early and probably independent settlement (Forde et al. 1950: 28).

By the third millenium B.C., Nsukka seems to have attained the Neolithic stage of development. Hartle (1967: 143) postulates that the cultural assemblages began sometime during the early Neolithic at a time when the Neolithic cultural inventory is simply added to a late stage of Sangoan development. The Afikpo rock shelter may be characteristic of this time, but the farm site at Nsukka which has a date of 2555 B.C. is obviously a well developed Neolithic. Afigbo (1981: 78) believes, however,

that they had attained such a level of social and economic stability as would enable them to perpetuate their kind over the area and around unless brought under overwhelming pressure and either driven out or exterminated.

Professor Thurstan Shaw has also turned up evidence to assist the fact that man migrated from the savanna land, down to the Guinea Coast. The excavation of a skull found in situ 200 kilometres west-south-west of Largeau in the Chad region, produced the *Tchadanthropus Uxoris* which is of the *Australopithocine* gender. **genus?**

A lot of work still needs to be done on the history of the Nsukka people. Definite conclusions about them will only be reached as more evidence is turned up by linguistic ethnographic and archaeological research. From my findings, those who had earlier on attempted to handle the history of this people must have been misled by some traditions which are in existence today but was not necessarily so in times past. A lot of the biases are inadvertently included in this research.

## 2.5 REVIEW OF SELECTED LITERATURE

Public archaeology is the practice of archaeology as it relates to the interests and concerns of the general public. The people have a right to know what archaeologists are involved in. Archaeologists use mostly public monies to conduct and present archaeology to schools, museums, and various other establishments. There is, therefore, a relationship between heritage resources and other humanistic interests.

Edet (1990: 89) rightly observed that Nigeria is particularly rich in pre-historic sites and historic monuments. A lot has happened since the establishment of the concept of archaeology and cultural material collections in Nigeria which has passed through two thousand years of ancient art. Samples of this art which have been recovered consist of wood, bronze, pottery, stone work, iron work, etc., and these are now presented in Nigerian museums. How aware are the public of this our great past. To understand fully why archaeologists should communicate the past to the public a detailed look at the past is imperative at this juncture.

An archaeologist observes the traces of the past and records them. He is an Achilles, chasing a past which seems so easy to reach and yet, he never quite gets there. Shanks (1989: 11) observed that the past which others may call the museum, the archive, the library, recedes in an indefinite, perhaps infinite series of galleries. The archaeologist is then found wandering the winding and sometimes endless corridors and hallways, forever unlocking doors which appear new, armed with different analytical keys, picking over the skeletal remnants of societies which are extinct, scrutinizing shelves of death and decay or even "gathering truths from self-referenceing site reports" (Shanks, Ibid.).

According to Daniel (1962: 165) "the truth of the past can never be known for certain". Objects have already been locked up into a particular time and regrettably archaeologists have also been locked into theirs. On many occasions, archaeologists have drawn increasingly close to solving the issue of the past but they never quite get there. This is because of the subjectivity that belongs to the past. Shanks (1989: 8) agrees with the above view because he sees the past as something that is over, completed and quite a considerable amount of it is lost in the distance. He, however, concedes that some

traces of the past are still here with us and the problem is how to use these aspects that we can still grasp to enable us see and understand as well as visit the distant past. William Faulkner, quoted in Holzer (1978: 9) disagrees with Shanks and Daniel. "The past", he claimed, "is never dead, it has not even passed on".

Hawkes (1968: 262) believes that archaeology is a personal confrontation with the past, it is ultimately based on a longing for dialogue with the past and eventually getting beyond the objects to their human creators being in their presence. The past is conceived as completed, that is perfect. A perfect past is temporarily absent belonging to another time. The objects of the past are here with us now but as the contrary of the continuous imperfect present which is a process of a continuing incomplete state.

In the study of archaeology, there is a consensus as to how to observe the traces which the past has left behind. This can be achieved by means of survey, excavation and detailed scientific examinations but most important of all archaeological communication. The traces of the past are fast disappearing in the present. They are being excavated away in one way or the other, and this is at an alarming rapid rate. What do we do?

There is a belief that it is right to preserve the past. The problem is planning, legislation and funding. It is also educational that is teaching the people to respect the past. Wheeler (1954: 18) concludes that "the humanities trained archaeologist, the imaginative individual breaks with the ties of the present to feel the way back to the past". The role of the archaeologist is therefore one of empathy, breathing life into the dusty relics of the past.

Archaeology can be communicated to the public if the manner of approach is right. The communicating archaeologist is a story teller. Benjamin (1973: 18) sees story telling as the "reflection and creation of a world where experience exists as continuity and flow". In such a world, time and meaning are related. In essence, the study of history and archaeology become a series of events that is saturated with meaning. However, Shanks (1987: 16) believes that "to relieve the past without copying would be an entirely different experience.

The archaeologist must be able to create a vivid picture for the public about what he is doing by using materials that can be seen. Imagine for a moment attempting to describe detail, the difference in shape between a hand axe and a polished stone axe, etc. Miller (1987: 98)

shows that the analysis of the artefact must begin with its most obvious characteristics which is that it exists as a physically concrete form independent of any individual's mental image of it. Benjamin (Op. Cit., 18) adds that the story teller does not aim at conveying what is a purely abstract essence of the past in the same way that those who want to create a great inventory of facts or information usually try to do. Recreating the past for people "is a practice which reveals the author the subject and the people (Shanks, 1987: 16). The analysis given by Benjamin applies greatly to this issue of communicating the past to the public. Events or artefacts are meaningful only when they have been effectively incorporated into texts that make sense to an audience and not when they are concluded in unintelligible jargon.

What is needed is not the promotion and protection of a commodified past. There should be an active re-working of the past in the present by archaeologists who do not assert themselves as managers of some unspecified general heritage (Shanks, 1987: 25). He continued the argument by pointing out that the issue is not based on the preservation or even non-preservation of the past but in the practice of the discipline known as archaeology. The fear is that the actual practice of archaeology is in the power of <sup>a</sup> self-appointed minority who see themselves

as "professionals". This trend tends to have the effect of denying the public the right of active participation in their history.

Schiffer (1979: 245) stated that "the concept of public significance strikes close to the ultimate purpose for doing archaeology". The problem is that all too often, the so-called managers present a petrified past which is always in need of preservation, a decaying corpse in need of "embalming before the smell becomes too strong" (Shanks, Op. Cit.). Garrison (1986: 1) ably summarises the past as "what all people build their present and future on", without this the people are left sitting in a void and their main aim will be to reclaim their history which regretablely has been suspended in a "bottomless pit".

It has been argued that archaeologists in Britain and in other places, have little understanding of what the public think about the past or about archaeology (Bewley, 1983; Stone, 1986). Supporting this view, Osei Tutu (1990: 110) agrees that apart from public lectures "archaeologists do not expound or communicate their discipline and indeed their findings in a way that appeals to the general public". They carefully and sometimes deliberately hide vital archaeological information in high flying academic jargon in "a successful attempt to maintain their high-status position in a society where control

of knowledge is seen as synonymous with the control of power (Hodder, 1984). It is quite surprising that for many reasons which include editorial and financial, quite a lot of pertinent African archaeological research findings are published outside the country in foreign journals. Such journals are out of reach of many because they can only be acquired through subscription in foreign currencies which are in short supply. Adande (1990: 106) laments the fact that this method of archaeological communication and dissemination of cultural information sometimes "excludes many African researchers and also many university libraries, whose limited funds do not allow for the acquisition of all the journals in this discipline" and this includes the public as well.

Archaeology by its very nature includes a commitment to disseminate archaeological data to the public. Conversely, Grady (1977: 263-264) acknowledges that it is only when "the public can be made fully aware of the importance and potential of archaeological resources that responsible management of these resources can be formulated and implemented." This brings us to the fact that participation is a vital part of public archaeology. Effective communication cannot be achieved unless there is imaginative feed-back which is to a great extent, reliable.

This serves the purpose of assessing the results of the archaeologists efforts to communicate. Agee (1979: 9) agrees to this feed-back effect that the communicator is aided by it. He holds that reactions which come as a result of the process of communication "are transmitted backward: by the communicator to the audience". There is obviously better feed-back in person to person communication than in mass media communication to the people. Delivering a message face to face is therefore a more convincing way of getting the job done. Despite Agee's argument, Alexis Adande (1990: 105) feels that it is the duty of the professional archaeologists to let the press involved in their work since they, the media, are not professional archaeologists. He noted that the process of transmitting archaeological information to the public on radio and television is still rare or highly irregular in African countries.

Television like films is an excellent medium for stimulating interest and for modification of attitudes, but it is a poor medium of communication of factual information. Research carried out in a number of countries in the past ten years was reported by Hudson (1977: 77) as having shown that viewers have the ability to remember only a few of the facts presented to them on

television. These could have been in a news bulletin, a documentary or even in a programme which had been designed specifically for educational purposes. In its role as central cultural medium, television, especially in foreign countries, present a diversity of meanings to the public rather than a monolithic dominant point of view... "The raising of questions is as important as the answering of them" (Newcomb, 1984: 62). Viewing of the television does not just happen. It is constructed by members of the family. Lull (1988: 17) observed that "viewers not only make their own interpretations of shows, they also construct the situations in which viewing takes place and the ways in which acts of viewing and programme content are put to use". In other words, it is when people talk about television that the audience is constituted.

While programmes are being shown on television, programmes on archaeological finds should be slotted in occasionally by the media. People do take in some facts from television but since the programme has to move along at a pre-determined pace and cannot be run back or stopped if one viewer has missed some points and would like to check up on something that was shown about twenty seconds earlier, one must agree that television is quite a rough

and ready way of learning about a subject like archaeology.

However, for children and most adolescents, television where available is undoubtedly the most important source of information about the world. Hartman and husband (see Swan, 1985: 45) in a survey that they conducted, discovered that the important effect of the mass media is not that watching television makes us more violent or permissive or even racist; but that the media have a way of throwing some features into sharp relief while obliterating others. They select and limit the issues which are worthy of consideration and recall.

The news media can indeed be helpful if we know how to utilize them properly and not throw up our hands at the first misquote. Lipe (1977: 24) acknowledges that there are many who have stood aside while their discoveries in archaeology were turned into a treasure hunt by shallow journalism. As a result, Lipe insists that the only way to redress the situation is to increase our efforts to get the media to tell our story properly either by writing more popular materials ourselves or we should spend more time educating the media people. This effort must be made because of the power of the media to educate. If we withdraw from making these efforts, newspaper and television coverage of archaeology will not stop, it will

only be less accurate and increasingly unlikely to include the messages which we hope to get across to the community.

This then is both the difficulty and the opportunity of films and televisions because they have an enormous, unequalled prestige in today's world. "Nothing exists until it has been seen on television and now children who have grown up have become accustomed to learning about the world through visual impressions", (Hudson, 1977: 89). It is a fact that the mass media do not determine peoples' attitude towards archaeological material but they do structure and eventually select information that people may use on which to base decisions on what attitude is appropriate. "Attitudes themselves are ill-informed and may be focused by the images and attitudes of the mass media" (Swan, 1985: 45).

## CHAPTER THREE

3.1 ARCHAEOLOGICAL SITES IN THE OLD NSUKKA DIVISION  
SITE ONE

## LEJJA IRON SMELTING SITE

## LOCATION AND DESCRIPTION OF SITE

Lejja is a town about 12-14 kms south of Nsukka town in Enugu State. It is located on 6° 48' North and 7° 30' East on the Nigerian map. Lejja lies on a raised ground right in a valley surrounded by grassy hills. Vegetation is predominately residual forest type and there are also trees located on the hills and shrubs in field plots. The area consists mostly of derived savanna grassland and shrubs. Trees such as the oil bean, Pentaclethra macrophylla Acacia bateri "Ahaba" and "Okpeye" Clappertonia parkii are part of the remnants forest. These must have been used for charcoal and fuel during smelting. It is largely suspected that the Adada River which flows through Nkpologu to the Anambra River must have started from Lejja.

Lejja is made up of three major kinship sections - Eju Ona, Uwani Lejja and Akabite. Eju Ona is supposed to be the oldest of the kinship sections and the village square is located there.

## ARCHAEOLOGY

Cylindrical slag blocks are the most obvious remains of a past thriving iron industry in the area. These cover an area of over 100 hectares of land. Each of them measures about 0.3 cu. m. The diameters range between 31 and 56 cm and the depth or height of each block range between 22 and 36 cm (Anozie, 1979: 124). All the blocks are cylindrical with one of the two ends either conical in shape or else rounded and flat. There are at least 50,000 blocks in Lejja and about 800 of them adorn the village square at Lejja known as "Otobo Dunoka". Dunoka must have been a great smelting site because of the massive number of cylindrical blocks arranged in front of its masquerade house (see Plate 1.1).

Some of these slag blocks were still in situ and had taken the shape of the pit where they were found. Most of these were exposed as a result of flood. On closer examination, it was discovered that the pits where the blocks lay were lined with clay 2 cm thick but the clay lining must have come in contact with heat and had become black in colour.

A few of the blocks were broken by percussion to reveal an outer section which is in layers and an inner section which is fused together. Other fragments revealed imprints of grass and wood. Some tuyere fragments were

also recorded. An almost complete tuyere was among those discovered. Some of the tubes of clay measured up to 15 cm in diameter "with a bore diameter between 4.5 and 6.0 cm" (Anozie, 1983: 183). The clay was obviously tempered with grass since the grass was still visible though charred by heat. In addition, a small object, rounded in nature and about 4 cm in diameter was also discovered, it was made of slag. Anozie (1973: 125) postulated that it was a pounding implement.

Excavations were carried out at Lejja in 1984. The excavations were of a small scale (6 x 6 m) in an ore roasting pit and in a charcoal burning pit. One of the sites was near the Nkwo market whereas the other one was in the "Otobo Dunokoa", village square. During the excavation of the ore roasting pit, some evidence was found which helped in understanding how the slag blocks were formed. There was a shaft dug into the soil and in the lower part, specially prepared chips of iron ore were found and these had already been mixed with charcoal. This suggests that the blocks were formed by reducing the iron ore and charcoal. Furnaces have not yet been discovered.

#### DISCUSSION

The people of Lejja amazingly do not have any record of iron smelting. They hardly accepted the fact that

these slag blocks were even by products of iron smelting. Many of the indigenes believed that the cylindrical slag blocks were dug up from the ground by their ancestors. Even the local elite seemed ignorant of the origin of these lumps of slag. The blocks are referred to as "nne-nkume" or mother stone and they were mostly used as "Etukwu" or seats. Women were forbidden to sit on these and the present writer sat on one of the blocks and was quickly chased off.

Anozie (1979) reported that the local historian, Mr. Eze, claimed that in the olden days, Lejja had some blacksmiths who produced knives from the slag but he was unable to describe the process of reducing the cylindrical blocks into iron and slag. One of the oldest men was consulted and he claimed that the iron lumps known as "Akpaka Igwe" (oil bean iron) were bought from merchants before the local smiths turned them into useful implements.

The processes have been suggested as a result of excavations held at Lejja. Anozie (1979) suggested that the cylindrical blocks could be furnace bottoms in which slag accumulated during smelting or these blocks could be parts of a pit in which iron ore and fuel was packed and reduced. An examination of the clay lining used in the pits support this view that the pits were used as the

combustion chambers. Secondly, lining the pits with clay suggest that the products of the pit were more than just waste material. The clay lining made it easier for the cylindrical blocks to be brought out of the ground and also prevented water from getting into the pits.

Okafor (1992: 109-110) disagrees with this view. Evidence uncovered by him showed that iron smelting was not done in pit furnaces but rather in forced draught shaft furnaces and slag is tapped through already provided chambers into slag pits also provided for that purpose. He argued that when samples which were obtained from the core of the cylindrical slag blocks were examined under S.E.M. (Scanning Electron Microscopy) the layers in the slag showed white bands of magnetite on them. These occurred as a result of oxidation on the slag after it was tapped from the furnace. The external area cooled faster and solidified before the core. Due to the fact that the layers were formed under different conditions, they got cool at different rates and the result is their possession of different mineral texture.

Okafor's thesis seemed more probable because at Opi, for instance, the clay linings in the pits were not slagged or vitrified. Also the pits did not show slag penetration of the clay as would have been the case if these pits were

used for smelting (Pleiner, 1978: 38). Anozie (1979: 127), however, made a significant point in his explanation that the clay lining in some pits were "so affected by heat that the organic materials in them were burnt so that the colour changed to black". Okafor (personal communication) explained that at the temperature at which slag is formed and iron melted, the organic material could be charred but if the pit were actually a furnace, "there would be no trace of the organic material"

Be that as it may, do the people of Lejja know and appreciate the great archaeological heritage which they have in these cylindrical slag blocks in their town? How far have archaeologists gone to involve them in the discovery and preservation of this unique find?

## SITE TWO

## OPI IRON SMELTING SITE

## LOCATION

Opi is located about 7 km South-East of Nsukka. Vegetation is that of derived savanna with a lot of hard wood trees like the oil bean tree, Pentaclethra macrophylla and "icheku" Velvet tamarind tree. Iron slag is freely strewn all over the place. A lot of cylindrical slag blocks also are seen in this site. There are other cylindrical slag blocks which can be seen eroding from the ground and tuyere pieces made of hard baked clay are easily seen.

## ARCHAEOLOGY

The cylindrical blocks of slag which are found at Opi are very similar to those in Lejja. They measure between 54 cm to 57 cm in diameter and between 17 cm and 21 cm in height. They weigh between 43 kg and 47 kg (Okafor, 1992: 54). Slag pits were also discovered measuring between 61 cm and 64 cm in diameter and between 19 cm and 23 cm in depth.

Four major smelting sites have been discovered. They are at Afor Opi (market), Opi customary court, which is very near the market, at the foot of Opi hill, some distance away and finally at Odinanso Idi Opi, some 2 km away, (see Fig. 3.1).

At Opi customary court, the slag blocks and debris covered an extensive area. This is also the case at the foot of Opi hill. Two kilometres (2 km) east of Afor Opi (market), cylindrical slag blocks have been arranged into a shrine at Odinanso Idi Opi village (see Plate 2.2). These slag blocks are mostly dark grey in colour and some are covered with a light-green substance.

Opi has been dated to the first half millenium B.C. Three charcoal samples collected at the foot of Opi hill gave the earliest dates. The three radiocarbon dates are  $2305 \pm 90$  B.P.,  $2170 \pm 80$  B.P. and  $2080 \pm 90$  B.P. The calibration of these dates to one sigma level show that iron smelting was carried out in this area between about 520 Cal. B.C. and 15 Cal. A.D. and to the second sigma level between 765 Cal. B.C. and 75 Cal. A.D. (Okafor, 1992: 53; Okafor and Phillips, 1992: 686-688).

At the four sites, several test pits have been sunk and these produced important finds. Some of the major finds include tuyere pieces, cinder and charcoal, pieces of furnaces, etc. No standing furnace was found but from the descriptions given, the forced draught furnace was the type used at Opi and the height could be up to 1.5 metres. The furnaces were made from local clay and could easily disintegrate if left for some time. Near the base of the

furnace were pits provided for the collection of slag through channels connected to the furnace. At the end of every smelt, the bloom which rested on the base of the furnace would be removed with a wooden clamp. Fuel used for smelting was mostly charcoal got from oil bean trees, Pentaclethra macrophylla and Icheku trees Velvet tamarind. Charcoal made from these trees were said to have the ability to burn for several days without turning into ash.

Ore is in abundance at Opi and was collected by smelters by open cast mining at the foot of Opi hill. They were later broken down to the size of about 150 mm before being loaded into the furnace with the charcoal. The ore was loaded alternately with the charcoal and pieces of dry wood. Okafor (1992) also reported that bellows were used in working the furnaces at Opi.

Oral tradition at Opi supported the fact that smelting developed in Opi as a result of demand for bloom by blacksmiths from other villages who used the bloom for forging tools and farming implements. These blacksmiths came from Eha Alumona, Nkwerre, Awka and Ede Oballa.

## SITE THREE

## AKU IRON SMELTING SITE

## LOCATION

Aku lies approximately  $6^{\circ} 40'$  North of the Equator and  $7^{\circ} 18'$  East of the Equator. Aku has three major horizontal ridges that run across it. The town is almost completely surrounded by a chain of hills. To the East, Aku is bounded by Ukehe, Ikolo and Ohebe; to the West by Nkpologu, Akpugo and Udueme; to the North by Lejja and Ozalla and to the South by Afa and Akpakume Nzue. The town is made up of thirteen villages - Use, Amaboku, Mgboko Umu Ezike, Ohemuje, Nua, Ofienyi, Ugwunani, Obie, Amogu, Oshigo, Oda and Ugwuegede, (see Figs. 3.2a and 3.2b).

## VEGETATION

Like most other sites studied in Nsukka area, Aku falls within the forest zone and the vegetation has been changed to derived savanna as a result of varied human activities. As in most iron smelting sites, Aku has abundance of hard wood trees like "Ahaba" Acioa barteri, "Okpeye" Parke clappetoniana and the oil bean tree Pantaclethra macrophylla. Most of these had been reduced to stumps due to the activities of iron smelters in Aku.

## AKU SMELTING SITES

There are many smelting sites at Aku. The site at Umudimotue Mgboko contains cylindrical slag blocks, some

broken tuyeres and furnace walls. Ama Uwani site contain fragments of slag and baked clay. Ama Ogbo, Umu Dimarua, Umu Uli Amaboku site, all contain heavy cylindrical slag blocks, baked clay fragments and slag are in abundance. The greatest number of cylindrical slag blocks is found at Amadinkwereke Obie although by comparison, they looked less massive than those found at Umudimotue Mgboko. Some indigenes, however, insisted that Amaeti site was the oldest smelting site in Aku.

#### ARCHAEOLOGY

Excavations have been carried out in Aku. One such excavation was at Amaeti (Ezike, 1989: 67-81). A trench, one by three metres was sunk into the ground till it attained a depth of 150 cm - 160 cm, which was the sterile layer. The main finds from the excavation include various sizes of iron slag, two tuyere nozzles, potsherds, charcoal, iron ore, two bones, a broken jaw and part of a long bone. Hard baked furnace walls were also discovered (Ezike, Ibid., 87). Slag types which were discovered at Aku were three in number. The first were the massive cylindrical blocks of slag. These measured about 50 cm to 60 cm in diameter and 50 cm to 60 cm in height. The second slag type were fragments of slag rivulets still containing evidence of direction of slag flow. Finally, there are

irregular shaped slag lumps which seemed to be common to most of the area.

#### SITE FOUR

#### ISI UGWU OBUKPA ROCK SHELTER

#### LOCATION

This site is located on top of a steep rocky hill on the northern boundary of Nsukka town. Obukpa itself is surrounded on the north by Iheakpu Oka and Ibagwa Nkwo, on the east by Ovoko, on the west by Ibagwa Ani and on south by Nsukka main town. The rock shelter itself is found on the western part of Obukpa, on Ugwu Ogba (Hill of Boulders). The rock shelter is known by the Nsukka indigenes as "Nkpuru Ogba". The vegetation is mostly derived savanna with some shrubs which are mostly fire resistant.

The Isi Ugwu Obukpa rock shelter is part of a boulder which leans out to one side. This massive boulder consists of sand stone and is easily weathered by winds and storms. Right in the middle of the shelter, one can observe a big pouch in which people must have lived in times past.

#### ARCHAEOLOGY

Excavations were conducted at Isi Ugwu Obukpa rock shelter by Professor D.D. Hartle in 1964. The excavation lasted several days and a total of 369 artefacts were

recovered (Nzewunwa, 1983: 82). The trench was sunk immediately beneath the drip line of the boulder and fourteen samples of crudely worked stone associated with potsherds were recovered at some depth (Hartle, 1963: 137; 1978: 12). These artefacts were then stored in the Archaeology Department of University of Nigeria, Nsukka. No dates were obtained from this site but a close examination of the stone artefacts recovered showed that they bear a close resemblance to the tools excavated at Ezi-Ukwu Ukpa rock shelter in Afikpo.

The tools found at Ezi-Ukwu Ukpa are mostly of the Late Stone Age industry and also included a lot of pottery sherds. Hartle (1963: 140) reported that "the stone artefacts <sup>a</sup> were rather amorphous collection of bits and pieces, although a few definite tool types have been found such as knives, balls, scrapers and hoes, the bulk of the stone remains unidentified. Others include flakes, cores, celts, discs, querns, grinders, hammer stones - in argillite, quartzite and quartz (Nzewunwa, 1983: 92). There were ten radiocarbon dates from samples of charcoal ranging from  $4885 \pm \text{B.P.}$  or  $2935 \text{ B.C.} \pm 140$  to  $2045 \pm 95 \text{ B.P.}$  or  $95 \text{ B.C.} \pm 95$  (Shaw, 1968: 459). Since Isi Ugwu Obukpa rock shelter lies on the same cuesta as Ezi-Ukwu Ukpa rock shelter and contained the same tool types and pottery sherds, Hartle (1963; 1978) ascribed the same dates

mentioned above to Obukpa.

#### SIGNIFICANCE OF FINDS

The rock shelter must have been a refuge area for hunters during rain storms or perhaps a camp for them. Excavation revealed that the site was shallow (Hartle, 1978: 12) and that the nature of the stone debris showed that there was possibility of the tools being manufactured there. The Isi Ugwu Obukpa rock shelter belongs to the same cultural age as Ezi-Ukwu Ukpa in Afikpo. Quite a number of potsherds were found and these were not fired but similar in colour and decoration to those generally found in Igboland. Since stone tools were associated with pottery, it suggests that the people who lived there were already moving into the Neolithic using tools which they had earlier formulated. The site, therefore, represents a possible transition from hunting/gathering stage to the age of agriculture and the pottery making technology.

#### SITE FIVE

##### UMUNDU IRON SMELTING SITE

##### LOCATION

Umundu is about 10 km North-East of Nsukka and on the Obollo-Enugu Road it is about 3 km south of Obollo-Afor. Vegetation is of the derived savanna type and it seems that the town was originally in the forest but had been changed

by human activities. A number of economic trees are found in the area, for example, oil palm, Elaeis guineensis, kola, Cola nitida, oil bean, Pentaclethra macrophylla, Cocos nucifera, mangoes Mangifera indica and citrus trees.

At Umundu, iron smithing sites are many. Almost every family has a smithing workshop which is normally a small thatched hut in which has been placed some bellows, tuyeres, hammer, anvil, basket of charcoal and old metal parts of disused vehicles. Blacksmiths agreed to the fact that smelting of iron ore was a reality in Umundu in the past. There are still sites in the town where iron smelting had been carried out in the past. Most of the sites had been destroyed but others are still intact, (Fig. 3.3).

Excavations were carried out at Umundu in 1976 and charcoal samples collected produced three radiocarbon dates as follows:  $1850 \pm 75$  A.D.,  $1760 \pm 75$  A.D. and  $1700 \pm 75$  A.D. This could mean that smelting was consistently from 1625 to 1925 A.D.  $\pm 75$  years. The excavation held in 1976 consisted of two long trenches which cut each other at right angles right at the centre of the depression of a furnace wall which was discovered. The smelting site at Umundu had a depression which is round in nature. A cylindrical furnace lay in the middle of the depression and had a crescentic mound all around it. This mound was about one metre in height, (Anozie, 1979: 129).

The trenches got to about 1.4 metre deep before the sterile layer. Some of the finds include defunct furnace remains, iron slag circling a mound, furnace, tuyeres, potsherds (Nzewunwa, 1983: 83). Others were broken clay pots and bowls, pieces of furnace walls and unused iron ore (Anozie, Op. Cit.).

Okafor (1992: 50) reports another research carried out at Umundu in 1990 and charcoal samples from this research yielded an earlier date for Umundu smelting industry. These dates of 1490 A.D. to 1950 A.D were derived by the accelerator technique.

Some members of Umundu community helped to re-enact the technique of iron smelting at the University of Nigeria, Nsukka in 1976 (Anozie, 1983: 184). A furnace about 1.5 m high was built in the University and iron ore was reduced in it. The process lasted for 36 hours. Umundu smelters use charcoal from hard woods like "Ukpaka", Ahaba and Okpeye". These hard woods burn for long without producing ash. At the end of the smelt, the furnace is left to cool slightly and is off loaded with wooden implements through the opening at the base. It is only when all the contents of the furnace are raked out that the bloom is sorted from the slag, charcoal and unreduced ore.

## SIGNIFICANCE OF SITE

Umundu is the first iron smelting site date at Nsukka (see Anozie, 1979). This early dating in 1976 changed the understanding of iron working in the area. Prior to the dating of Umundu no other iron smelting site had been dated in the Old Nsukka Division. Hartle (1969) reported that he found some iron at Ezi-Ukwu Ukpa rock shelter in Afikpo at a loevel dated between 2000 and 2100 B.P. which works out to 50 B.C. and 150 B.C. Umundu, therefore, proved that smelting continued quite late 1950 A.D. (Okafor and Phillips, 1992: 688) and had been constant for at least two or three centuries (Anozie, 1983: 184). Smelting must therefore have played a major role in pre-colonial industry and trade.

At Umundu, several people still remembered the smelting industry and quite a number of people are involved in smithing, using old parts of automobiles as their raw materials. Do the people know that from the 15th century to 1950 that their people were involved in iron smelting?

## SITE SIX

## THE UNIVERSITY OF NIGERIA FARM SITE

## LOCATION

The University farm site is located towards the Northern part of the University of Nigeria, Nsukka campus. It lies in an area used as the Agricultural Farm and appeared to be an abandoned habitation site. It is very close to the Department of Archaeology Museum Building.

## ARCHAEOLOGY

The farm site was excavated following the discovery of two smoking pipes which had been found in the place. Excavations were conducted in 1964. Three trenches were opened and pottery finds both fired and unfired continued to a depth of more than 0.9 metre (Hartle, 1978: 11). Other finds were grinding stones, pitted stones and post holes which were about one metre below the ground.

Two radiocarbon dates were obtained from charcoal samples  $2555 \pm 130$  B.C. and  $1460 \pm 115$  B.C. (Hartle, 1967: 137; Nzewunwa, 1983: 84). Hartle (1980: 16) observed that these dates make the University farm site at the time of excavation the earliest known site for pottery in the East region/of the Niger. Several other excavations have been carried out at the University farm site. The latest excavations were held in 1995, on April 10, and 11 and

from December 14 to 15 of the same year. Finds include potsherds (see Plate 6.2) bone fragments, fibre pipe fragments, iron rod, bitumen amongst others.

#### SIGNIFICANCE OF SITE

The site shows evidence of village/farming way of life about 3000 years B.C. Hartle also observed that about a thousand years later, that is.  $1460 \pm 115$  B.C., there was not much change in the site except for the discovery of more potsherds. The above proved that there is continuity of culture from about 3000 years ago to the present. The people who lived in this area had been making pots with impressed decorative motifs since then and they still make them today.

#### SITE SEVEN

##### OKPE IGALA SITE

##### LOCATION AND DESCRIPTION OF SITE

The name Okpe Igala or Okpe Igara means the Igala trench. It is situated just behind the University of Nigeria, south-east of the Campus by Odenigwe Road, Nsukka. Okpe Igara site is located on top of a divided residual hill on the Udi-Nsukka Plateau. The Nsukka people refer to this place as Ugwu Amofia or Ugwu Odenigwe. It can be found at  $6^{\circ} 50'$  North and  $7^{\circ} 28'$  East of the Equator. Site consists of a hill top enclosure and a shrine.

Okpe Igara is really a ditch and a wall encircling the top of a small hill. This is one of the eleven forts found from Unadu along the Nsukka escarpment to Ogurugu on the Anambra River that may have been used for defence by the local people (Hartle, 1963: 136). This must have taken place in the 17th and 18th centuries A.D.

#### ARCHAEOLOGY

The site was excavated in 1964 by Professor D.D. Hartle. Three exploratory trenches were dug in the interior of the enclosure. Another site was excavated in an area just below the ditch on the south side and this happened to be a shrine and produced several artifacts. Some of the finds included numerous pottery vessels, potsherds, beads and other objects (see Hartle, 1978: 8-23; Hartle, 1980; Nzewunwa, 1983: 84-84). The vessels were miniature in size measuring about 6 millimetres and 25 millimetres. Most of the vessels were placed upside down in a ceremonial style still prevalent today. No charcoal was found with the finds so the site was circumstantially dated to a little earlier than about 17th century A.D. (Hartle, 1967: 143).

#### SIGNIFICANCE OF SITE

The site proves an early settlement of the Igala among the Nsukka people. Professor Hartle postulated that the Igala people could have used this site to keep

slaves who were on their way to be sold to foreigners. He discovered a shrine but theorised that since evidence of architecture could not be found, the site may have been used for defence by the people that lived there. The site is an evidence of Igala domination of Nsukka. Do the people know this? Do they know that this site was an Igala army camp? Why did the Igala come there and why did they dominate up till Opi? Why do the Nsukka people answer a name like Asadu? Do they know that Asadu was an Igala chief?

The Nsukka-Igala wars have been dated to between the 18th and 19th centuries A.D. (Oguagha, 1982: 58). These wars brought a lot of Nsukka people under Igala influence. Writing about the Nsukka Igbo communities in 1930, Meek observed that "though there is little traditional evidence of direct contact with Idah, it is admitted that most of the Nsukka division was at one time overrun by an Igala raider known as Onu (chief) Ojo Ogbonyi". This Ojo Ogbonyi must be the same Onojo Ogboni, the son of Atta of Idah. A giant with six fingers and six toes who carried away (1930) many inhabitants in the form of slaves. Meek/wrote that his attacks penetrated as far south as Opi. The earth walls known as Okpe Igara (Igala walls) were therefore used for defence against Igala attacks. Hartle is of a different opinion (Hartle, 1967: 136).

He had postulated that slaves must have been moved from the corrals known as Okpe Igara, south to the Anambra River where they would await shipment down to Onitsha. If Hartle's postulation is true, then these forts were actually a place of intense slave trading by the Igala from where the shipment was made to the West African coastal ports.

#### SITE EIGHT

#### ORBA IRON SMELTING SITES

#### LOCATION AND DESCRIPTION OF SITE

Orba can be located on the Nigerian Survey Map at the North-Eastern part of Nsukka. The town lies between latitude  $6^{\circ} 52'$  North and longitude  $7^{\circ} 32'$  East. Orba is bounded northwards by Eha-Alumona, Eastwards by Imilike-Uno and Westwards by Nsukka town. According to 1963 Nigerian population census, Orba had 16,421 people with a land area of about 160 square kilometres. Climate is like that of Nsukka generally. Ofomata (1978) recorded that it is essentially dry tropical savannah with the average mean daily temperature of about  $69.80^{\circ}\text{F}$  and a monthly maximum temperature range of about  $74.4^{\circ}\text{F}$  and  $80.8^{\circ}\text{F}$ . This is obtained as from September. March brings rainfall and the onset of farming in various communities. This reaches its maximum strength in July. Rain occur in torrential down pours and a lot of water is eventually retained

in the ground.

Orba lies on the upper coal measures and this rests on false bedded sandstones. Predominant rock types are sandstones, carbonaceous shales as well as sandy shales. The shales contain concretions and Ofomata (1977) reported that the upper coal formations are lithologically more resistant than the false bedded sandstones which underly it.

Economic trees abound in Orba. Some of them are the oil palm, Elaeis guineensis, locust bean trees, Parke clappertonia, and the African bread fruit trees, Treculia africana. Most of these trees as well as the Iroko Chlorophora excelsa were used by the smelters for smelting purposes.

The people of Orba live in two major areas - Orba Uno, which is the original homeland of the people and Agu Orba which is an area some of them migrated to as a result of wars and skirmishes. They also have a major market known as Orie Orba. This market is popular both locally and in neighbouring towns of Nsukka and beyond. Socio-politically, Orba is divided into seven villages - Owerre Eze-Orba, Ajuona, Okpu, Amalla, Amaoba, Ohom, and Ohebe (Ngwu, 1983).

## ORBA SMELTING SITES

Smelting was carried out in an area known as Amaoba. They produced bloom which was then sold to the people of Amube Amalla for smithing. They fashion the bloom into useful tools and still practice smithing till the present. Orba tradition revealed that there were two major smelting sites from which also raw material is procured for smelting. The two smelting sites are located at "Agu" Amaoba and "Ndi Agu Ndi Uno". (Fig. 3.4). Okafor (1984: 22) observed that the area was rich in both hard wood and iron ore which is found in abundance most of the trees that produced the hard wood have been cut down for example the oil bean tree, Pentaclethra macrophylla and "Ahaba" Acoia bateri. These produced fuel for smelting.

Smelting was done in furnaces known as "Itoro". Itoro is a self-draught furnace which did not need bellows to operate. A detailed description of how this Itoro was built is covered by Okafor (1984: 23). He also recorded that smelters in Orba did not use charcoal as fuel but rather they used hard wood from oil bean trees, "Ahaba", and locust bean trees. This constant felling of trees led to the decimation of hard wood in the area. Even the place known as agu Amaoba is no longer a big forest.

## ARCHAEOLOGY

A mound of iron slag known as Ikpo Ahuru was excavated to gather more information about Orba as well as to establish a chronological sequence in the history of iron smelting in sub-saharan Africa. This Ikpo Ahuru can be located on the Nigeria survey map sheet 287 Nsukka North East within  $6^{\circ} 51'N$  and  $7^{\circ} 27'E$ . A test pit, two metres by four metres was sunk at the highest point of the mound and the excavation was done in arbitrary spit levels of 20 cm each. The team got to the ninth spit level before they were disturbed by the natives (Okafor, Ibid.).

Major finds include bones, and teeth among others. The finds were so numerous. Potsherds were up to a thousand two hundred and fifty pieces, the metal flakes and slag about one hundred and eighty four and the tuyere nozzles, about twenty-six pieces in number.

Dates of  $300 \pm 90$  B.P. to  $215 \pm 100$  B.P. were produced from Orba. These were calibrated to two sigma levels producing dates ranging from 1430 cal. A.D. to 1950 Cal.A.D.

## SIGNIFICANCE OF SITE

Orba is among the sites that smelted iron last. It is largely believed in this area that smelting declined due to the importation of cheap metal from outside Nigeria. Smelting, they claimed, was labour intensive and Orba

indigenes no longer reduce iron ore to bloom but now used metal scraps and old automobile parts for smithing.

#### SITE NINE

#### OWERRE ELU SMELTING SITE

#### LOCATION

Owerre Elu is located just a few kilometres from Opi iron smelting site through Ede Oballa (see Fig. 3.5). The site has been badly destroyed by farming and the erection of a timber shed right on the site. The whole area had to be bulldozed to make a way for the timber market, (see Plate 9.2).

#### ARCHAEOLOGY

No excavation has so far been conducted at Owerre Elu but some surface collections which have lasting significance on the history of iron smelting in West Africa as a whole and Igboland in particular have been made. Slag collections from Owerre Elu appear in flat cake form and have smooth ropy surface. Fragments of tuyere were recovered and these were made of baked clay and tempered with twigs and local straw. Haematite (iron ore) is also in abundance and charcoal was collected from the site.

The most intriguing issue about Owerre Elu site which has made it a most important site is the radio-carbon C-14 dates which were produced from the site

(Okafor, 1992). Charcoal samples which were recovered from the floor of iron smelting furnaces were dated by the Accelerator method to  $1060 \pm 60$  B.P. and  $570 \pm 60$  B.P. When these dates were calibrated to two sigma levels, they gave dates of about 800 to 1430 Cal. A.D. (see Okafor, 1992: 57; Okafor, and Phillips, 1992: 688).

#### SIGNIFICANCE OF SITE

Owerre Elu is one of the most crucial sites in this study. There is a lot of evidence of a smelting industry in the past which must have made quite an impact in the lives of people in the area from the 9th to the 15th century A.D. The most upsetting fact about Owerre Elu is that the whole place has been graded and a timber shed erected directly on top of archaeological evidence on the site.

#### SITE TEN

##### OGBODU ABA BURIAL CHAMBERS

##### LOCATION

Ogbodu Aba is a town in the present Isi-Uzo Local Government Area of Enugu Stste. It lies between Obollo-Eke and Mbu and the site itself can be found on a small hill known as "Ugwu Okporo-Ogbu Nwanyigbo" (the hill on the frontage of Ogbu Nwanyigbo), (see Fig. 3.7).

Ogbodu Aba Burial Chambers were accidentally discovered by CIMECO Engineering Company during a road

construction. While trying to reduce the gradient of obstructing low lying hill in Ogbodu Aba, some burial chambers were cut through and human skulls were seen lying in pots. As soon as the site was reported, a rescue excavation was arranged within 24 hours by the Department of Archaeology, University of Nigeria, Nsukka. This was in November, 1979.

#### ARCHAEOLOGY

During the excavation, six chambers were opened. Chikwendu (1981) observed that meaningful interpretations of the morphology of the chambers were no longer accurate because of the fact that the Engineering Company inadvertently disturbed the soil over-burden. The chamber walls showed evidence of soot and charcoal suggesting that the chambers were intensively smoked probably to preserve the contents of the burial chambers.

A typical chamber consists of a cone-shaped shaft at the base which is ovoid in shape, (see Fig. 3.6). Ibeanu (1989: 3-4) gave precise measurements of the chamber. According to his measurements, the shaft is 2.6 m in length, the orifice is about 1.3 m and the ovoid shaped base is 1.8 m and 1.5 m due East and South. A stone slab measuring 1.3 m in circumference was discovered and could have been the slab used to close the shaft. Some clayey deposit measuring 65 cm in thickness was also found in the chamber.

Finds include lots of ash and charcoal, human skeletal remains with skulls in pottery bowls with perforated base. There were an assortment of grave goods. These include a barbed spear-head, aze blades, primitive shaving blade and agricultural implements. One prominent feature was the large quantity of aggregates of iron slag and potsherds. Quite a number of pottery wares were carefully arranged in the chambers.

#### ORAL TRADITION

Oral tradition explains that the people of Ogbodu Aba fought a number of wars. Even till today, some of their villages maintain cultural ties with other communities where they claim some of their brothers were driven to. Such communities include Obollo and Imilike Agu. It was gathered that the village where the burial chambers are situated had to leave to settle in present-day Idoma communities.

Another interesting aspect of the oral tradition of the people of Ogbodu Aba is the great reverence and respect which they give to the Emukpe deity. Emukpe is the most powerful god worshipped by the indigenes of Ogbodu Aba. At a particular time in history (date unknown) the people of Ogbodu Aba were thrown into confusion when the Emukpe priests carried out the sayings of the deity to banish the village of Umuokpe to another place. Tradition has

it that they emigrated to present-day Benue State. They are currently referred to as Nsiama people. It is an established fact that the people of Idoma still worship the Emukpe deity and the oldest man from Nsiama lives in Ogbodu Aba and he takes care of the ceremonies in the shrine at Umuokpe village. The people of Ogbodu Aba have no oral tradition on the burial chambers.

#### SIGNIFICANCE OF SITE

Chikwendu (1981) has described the construction of the burial chambers as an indigenous pioneer work in this part of Igboland. The smoking of the chamber has done a lot to preserve them intact under the soil. The pots in which the skulls were found had perforations at the bottom. This must point to a particular skill in funerary preservation yet undiscovered.

The problem, however, remains that archaeologists are not clear on whose culture has been preserved in the Ogbodu Aba burial chambers. Do the chambers belong to the Idoma? Do they belong to an extinct tribe that lived in Ogbodu Aba? If so, which tribe? The people of Ogbodu Aba were as amazed as the archaeologists at the discovery of these chambers.

Some chambers did not have skeletal remains. They, however, contained grave goods which were preserved over time. There is therefore need for more indepth study into

these problems to reach acceptable conclusions on the issues raised. The pertinent question in this particular research would be, how aware are the people of Ogbodu Aba about the great discovery made in their area? What have archaeologists done to preserve this area for posterity?

## CHAPTER FOUR

## 4.1 ARCHAEOLOGY AND THE PUBLIC (FIELD WORK)

Having reviewed the archaeological sites in Nsukka area and assessed the work done in them, it became imperative to sample the opinion of those who should have been affected most by the archaeological discoveries to ascertain whether archaeologists who worked in their area bothered to communicate archaeological information to them.

The ten sites listed in the above chapter were all visited and interviews conducted. Startling discoveries were made which would become apparent as the report is examined. A number of issues were reviewed especially in areas like sites one and ten - Lejja and Ogbodu Aba - which seemed to be the most frequently visited of the ten sites. These two sites gave us the largest number of disillusioned respondents to the questions asked. This, it was later discovered, was due to a number of promises which had been made but were never fulfilled by visiting archaeologists.

## SITE ONE

## LEJJA

At Lejja, the team visited the site near Nkwo market but could not locate the excavation trench due to overgrown vegetation. However, at Otobo Dunoka (the village square) an excavation trench on the left was still slightly visible. The cylindrical slag blocks were still intact (see plate 1.1 ) but the people of Lejja preferred to meet with us in the seclusion of the village hall.

The people of Lejja were quite familiar with archaeology and archaeologists but seemed to link these words only to the discovery of cylindrical slag blocks which adorned their village square and littered many parts of Lejja town. They claimed that Lejja was known world-wide and this is because of the work of archaeologists in their town. The people acknowledged familiarity with members of the team and other archaeologists but would not admit that they have ever been financially remunerated for their involvement in excavations previously carried out in Lejja.

On the issue of understanding of how these cylindrical slag blocks were made there was a lot of dispute. Some claimed that it came out of the ground while some of those who were more familiar with the work of archaeologists in the area explained that their fore-fathers were said to

be iron smelters but on closer questioning it was discovered that this knowledge came about as a result of the activities of archaeologists in that area. None of the respondents had actually witnessed or participated in iron smelting.

There was bitterness in the minds of the Lejja people. This was as a result of promises which they claimed were made to them but never fulfilled. Certain claims were made by the indigenes which include the claim of a museum building promised to them in their place. This building was supposed to house archaeological remains from Aku, Umundu, Opi, Nsukka, Ogbodu Aba and other places of archaeological importance.

The Eze Lejja (Lejja ruler) by name Ugwu Nweze Nwobodo, the Izu Negbu Okwu of Lejja, seemed to have a lot of complaints about how archaeologists have conducted affairs in times past. He decried the fact that despite their close relationship with archaeologists they could not spare some time to visit Lejja at the demise of the past Eze Lejja. When asked what he had gained from his relationship with archaeologists, the Eze startled us when he replied that he had gained absolutely nothing and that even if archaeologists never come back to Lejja, Dunoka (his village) will continue as Eze Lejja. Having noticed

his mood the team went to great lengths to calm him down and assured him that archaeologists who excavated at Lejja still have their best interest at heart and would do nothing to destroy that relationship.

One of the elders of the town, Ugwuoke Nwali called for a change in the manner in which unfulfilled promises are made. He pointed out that archaeologists who came to Lejja made a lot of empty promises. Some of these are that archaeologists had removed some slag, broken pots, charcoal and stones from Lejja and had promised to publish these findings and send copies to them. In addition, he **claimed** that tuyeres (Ami Eko) were found and furnace walls (Nkpokoro itoro) were several and they do not know where these have been stored or even why they were removed. Interrupting angrily, Ugwuoke Aruma (another elder) asked why archaeologists promised to write about their town and thus far, nothing had been sent to the indigenes.

The most antagonistic of the lot was Ugwuoke Ogota (an elder and member of the ruling council) who made it clear that he did not believe that all the people who come to Lejja came from the Department of Archaeology at University of Nigeria, Nsukka. Ugwuoke Ogota made strenuous efforts to drag our team into the politics of Lejja. He decried the fact that a Federal Government

College which exists in Lejja was not built in the interest of the people of Lejja. He railed accusations on the government and after sometime, the team was able to drag his attention back to the issue at hand and reminded him that our trip was not of a political nature.

In a bid to acquaint the indigenes with the goings on in the Department of Archaeology, a lot of time was spent on explaining how archaeological activities came about and why Lejja is a very important site for archaeological investigations in future.

Speaking on the reason why museums had not been built, Dr. F.N. Anozie explained that he had never promised to build the people of Lejja a museum. A museum is necessary in the place and the people may have gotten that impression but they probably misinterpreted the whole issue.

Dr. Anozie who is one of the earliest archaeologists to take students to the village square is of the opinion that Lejja should be brought to the attention of the government who should be able to safeguard the place for posterity. He promised to make more effort to involve the people in future archaeological investigations.

## SITE TWO

## OPI

The work of archaeologists was recognised by Opi indigenes but mostly by those who had been involved in one way or the other in previous excavations. Others were ignorant and after a few questions, the team abandoned the effort and concentrated on questioning only the few who showed interest in what we were doing. Places visited included Umu Ihe Idi Opi, Umu Eze Nakwa, Opi Hill, Odinanso Idi Opi, Afor Opi, etc. At these places, the cylindrical slag blocks were still intact and exist in great number especially at Odinanso Idi Opi (see Plate

The question "what is archaeology" initially drew a blank as people were only able to associate archaeology with cylindrical slag blocks and in one case the respondent identified archaeology with an archaeologist (Dr. E.E. Okafor) who had done extensive work in Opi. Respondents from Afor Opi were ignorant of the activities of archaeologists in the past so other places were investigated.

At Umu Eze Nakwa, quite a number of circular rings were discovered in Mr. Vincent Abonyi's compound (a carpenter at Opi Market). The rings were obviously furnace walls since some of them had been previously excavated by a team from the University of Nigeria, Nsukka, (see Plate 2.1).

A group of people gathered around us so we were able to ask them some questions. They were not familiar with archaeologists and had not had much to do with them. One of the respondents, the wife of the owner of the compound (Mrs Regina Abonyi) explained that the circular rings grew out of the ground and that was all she knew. If, however, we were in any doubt, we could verify from her husband in the market.

Mr. Abonyi was pleased to see our team. He was very familiar with the activities of archaeologists at Opi but denied having been asked to join or help out with any excavation. He had no knowledge of the significance of the furnace walls in his compound. Mr. Abonyi affirmed over and over that these grew out of the ground. He cuts them off annually so that children don't trip over them while playing. He pointed out that the furnace walls were just a natural phenomenon and not something to be preserved. His co-worker in the carpenter's shed agreed with him.

A comment from the team to the effect that these were furnace walls built by their ancestors who smelted iron in the past brought laughter from the respondent. He argued that when his father came to live there, the place was just a forest. It was incredulous that people had lived there since he was among the first to clear the bush and cultivate the land with his father.

At this, the team proceeded to educate the people gathered. They were made to understand that these furnaces were known as Itoro and did not actually grow out of the ground but had been exposed by rain water washing away loose soil and consequently exposing the furnace walls. These circular rings in the ground were actually furnace walls known as "Itoro" and is a silent reminder that there was a lot of smelting at Opi until the first century A.D. The cylindrical slag blocks which litter the foot of Opi hill as well as other places is enough proof of this fact. On smithing we learnt through the respondents that black smithing still goes on in several villages in Opi till date. They were quite excited at the information given to them. They hoped we would come back and promised to help in any way possible.

Other sites visited were the foot of Opi hill and the site at Odinanso Idi Opi. A village square had cylindrical blocks of slag arranged in some sort of order all over the village square (see Plate 2.2). Another respondent, Mr. Samuel Asogwa of Umuile village, Idi Opi, was helpful in taking us round to show us the cylindrical slag blocks. A retired staff of University of Nigeria, Mr. Asogwa first heard of the cultural and archaeological heritage of Opi in 1991. He worked extensively with

Dr. E.E. Okafor and was acquainted with the importance of cylindrical slag blocks in the Archaeology of Africa. He had not seen any publications on Opi iron working but was not expecting any since none was promised. He, however, told me he would be pleased to have some. He had never heard of archaeology on the radio and had not received any remuneration for being part of excavations in the past. On his grievances about the coming of archeologists to his place, he said he had no grievances and would wish we come more often to Opi.

#### SITE THREE

##### AKU

At Aku, it became apparent that the people had understanding of the work of archaeologists and affirmed that they were aware of the excavations that had been carried out in their area. Most of the people interviewed were still well informed about smelting in Aku in days gone by. At Ama Uwani, for instance, they were able to discuss intelligently the various processes involved in iron smelting. This knowledge they claimed to have received from their ancestors. At Akibite, one of our informants observed that Aku was related to Owerre and Lejja.

On the contrary, there were some areas which were visited and although they had cylindrical slag blocks in

these areas they were ignorant of the source of these blocks. At Umudimotue and Amadinkwereke of Aku, this was the situation. They were, however, well aware of the fact that archaeologists had worked in the area in the past and showed us where the filled up excavation trench had been dug.

On getting to Amadinkwereke, the team discovered that the pile of cylindrical slag blocks which had earlier been stacked together had now been laid out near the masquerade house (Odo) and turned into a shrine (see Plate 3.2). The people talked to claimed that they were never involved in the digging of trenches during the excavations but were duly consulted and in some cases kolanut and palm wine were served to them by archaeologists.

The people interviewed did not have copies of archaeological publications on Aku. The chief of the town, Igwe Manu was the only one in possession of a copy of Mr. Ezike's undergraduate thesis on the History and Archaeology of Aku. (Mr. Ezike, an archaeologist, is one of the sons of Aku). They had never been invited to see a display of their materials outside the town and in any case, no materials had been taken out of Aku. Surprisingly, no promises had been made to the people and they had no grievances towards archaeologists who had worked in Aku in the past.

At Amandinkwereke, Mr. Ezike interviewed Mr. Ibe Nwozo who described in detail the procurement of charcoal for smelting purposes. This information was handed down to him by his grand-father. First a tunnel would be dug and logs of wood and combustible materials are loaded into the tunnel. The entire thing was covered with fresh banana leaves leaving the two ends of the tunnel open. From an exposed end, the tunnel would be lighted and left to burn for a period of three days producing charcoal without ash.

At Owerre Mgboko, Akunna Adiriche explained that his father was a blacksmith. He had been told by his father that the people smelted iron in the past. He also affirmed that Aku was related to Owerre Lejja. Another informant pointed out that Nike people lived with them as smelters. He was also able to describe the smelting process of Ama Uwani Ugwunani Aku.

On the contrary, there were some areas which were visited and although there were cylindrical slag blocks in the place, they were completely ignorant of the source of these blocks. At Umudimotue and Amadinkwereke, they were well aware of the visits of archaeologists in the past and even showed us the former excavation trench which has since been filled up.

The site at Aku contained so many pieces of iron slag that it became clear that not only was Aku an iron smelting site, it must have been an iron smelting industry in the past. At Amaeti for instance, there was a heavy concentration of slag, charcoal, potsherds (see Fig. and pieces of baked clay which looked like tuyere nozzles of furnace walls. In addition, there were heaps of iron slag (see Plate 3.3). The people explained that slag had to be cleared out of the way while farming to prevent blunting or breaking edges of hoes which are generally used as farming implements.

Mr. Ezike, the archaeologist who had done extensive work on Aku, was consulted on how far he had gone to try and involve the people of Aku in his work. He explained that he had promised his people (the people of Aku) that any of their children who qualifies in the University entrance examination and wishes to study archaeology will be given admission in the Department. This promise, he intends to keep. On the issue of why he did not use local labour for his excavations, he explained that the natives may ruin the work, and he observed that he could not spend time and money to educate them because the work will not be relevant to them. This impression had to be corrected because, contrary to his opinion, archaeological investigations are far more important to the indigenes than has been

realised up till now.

#### SITE FOUR

##### ISI UGWU OBUKPA

The boulder at Isi Ugwu Obukpa which is the rock shelter excavated by Hartle in 1964 is still intact, (see Plate 4.1). It was very difficult to get an interview from the people who live in the area since they had never been involved in any work at the Obukpa rock shelter. They had never observed an excavation going on there and had never heard the word archaeology. Some acknowledged seeing people go up the hill on top of which the rock shelter rests but were quite unaware of any activities that had been carried out there.

Examination of the rock shelter itself revealed that the place had remained uninhabited by man for a very long time. Some of the indigenes looked surprised when they were asked whether the place had served as a refuge for people during the Nigerian civil war which lasted from 1965-1971. They claimed that it was highly unlikely.

Some crudely formed stones were still lying in the rock shelter despite the fact that several archaeologists had visited the site in times past. The rock shelter still stands but my observation is that the people are grossly ignorant of the archaeological significance of the shelter.

Quite an effort was made to educate the people on the importance of the rock shelter. It was, however, very difficult to convince people to go up with us to the shelter because there was no foot path up the hill.

## SITE FIVE

### UMUNDU

The site at Umundu which consists of a mound of iron slag is located at Umu Ogaleka village in Umundu. Smelting had been done in that area till the year 1925 (Okafor, 1992) and there were numerous smithing workshops in Umundu. The mounds of iron slag (Ikpo Ahuru) had been neglected so much that people were coming there to collect slag to put in the foundations of houses. The mound had been overgrown by bush and left in a state of disarray (see Plate 5.1)

Some members of Umundu community who were part of the iron smelting process are still alive today. Most of them are very old and could not give a useful account of what actually happened during the smelting of iron. The Onyishi (chief of Umundu), Odo Igboke, was consulted since he was one of those who witnessed the smelting industry of Umundu. The Onyishi is quite aged, 96 years, and yet is still quite articulate, (see Plate 5.3).

Our team presented some iron slag picked from the mound at Umuogaleka to him and he immediately pointed

out that that was a waste product and not the bloom (aga) which was used to make iron implements. He described the building of a furnace (Itoro) to us and we understood from his descriptions that it must be the shaft furnace. The furnace must have been about 1.4 m in height and one metre wide. It was loaded with laterite soil (haematite?) from the hills around Umundu. Firing must have lasted for up to 30 hours. There were two openings at the base of the furnace. The furnace is lit through the openings and slag and bloom also escape through the same place at the end of the smelt.

Other respondents supplied information on preparation of charcoal from hard wood like the oil bean (Pentaclethra macrophylla). Bloom (aga) was sold to blacksmiths from Umundu and other places and they refined the bloom and forged it into tools which they sold at a high price.

Have archaeologists worked in Umundu and what did the respondents gain from their coming? We were informed that not only have archaeologists come to Umundu but the people of Umundu have gone to the University of Nigeria to construct and fire a furnace loaded with ore, charcoal and other combustible materials. What they gained was that they were made aware of the fact that although the smelting industry is fast becoming extinct, archaeologists

still see a lot of importance in the remains of the culture which to them is now considered obsolete.

On the issue of remuneration to them by archaeologists and financial benefits, which have come as a result of the discoveries in their land, we were informed that the people do not expect anything from archaeologists. They believe they should give them these remunerations if they had them. Archaeologists have never made promises to them which they could not fulfill. They have no grievances against them and would always welcome them to Umundu.

#### SITE SIX

#### UNIVERSITY OF NIGERIA, NSUKKA FARM SITE

This was one of the most problematic sites during the interviews. Hardly anyone working around the University of Nigeria farm site had any idea that archaeologists had visited the site several times in the past. The interview turned into a general discussion on archaeology and discoveries which have been made in times past. The attitude was that of keen interest in our work but lack of any useful information about the site.

The prevalence of this attitude suggested a complete lack of involvement on the part of respondents. It also made very clear the fact that although several archaeological excavations had been carried out in this area, at no time were the members of the community invited to witness our

excavations or informed about the findings made during such field work.

#### SITE SEVEN

##### OKPE IGALA

The fort at Okpe Igala is in a very bad shape. Most of the earth at the fort had been removed from the place, probably for building houses. The central part of the fort had been turned into a farm and there were many crops planted there especially corn (Zea mays) and cassava (Manihot utilisina). Some part of the fort is still visible from the East site and looks like a high wall.

Most of the people interviewed at Ugwu Odenigwe do not really have an idea that this site was an evidence of Igala domination of Nsukka. It was explained to us that the site could have served the purpose which I had explained earlier because it is common knowledge all over Nsukka area that in times past the Attah of Igala invaded Nsukka and inflicted heavy casualties on the people and if the Attah could have done that then it only stands to reason that he could have built a fort to keep slaves in. They did not know about Professor Hartle's excavations in the area and were not informed about the miniature pots discovered there.

On the question of whether the place was a shrine in times past, one of the respondents answered that "it must

been  
have/because the place was held sacred in times past  
for reasons unknown to them.

One of the respondents who lives next to the fort at Odenigwe, Jonas by name, explained to us that archaeologists are very fond of the fort. He pointed out that for many years now, archaeologists have come around the fort to dig the ground. Did they ever find anything? His answer was ignorance of what they did. He, however, agreed that they (the archaeologists) had taken time to explain to him the significance of the site. He is fully aware that the fort was said to have housed slaves in the past for the chief of the Igala but since he is not an indigene of the place, his interest was not as keen as if that were his own history. Had he ever been involved in the work? No, except if giving water to archaeologists to wash their hands is being involved. We assured him it was not what we meant. Other questions were answered in the negative so the interviews was terminated, (see Plates 7.1; 7.2; for state of site).

#### SITE EIGHT

##### ORBA

A visit to Orba revealed that the mound of iron slag (Ikpo Ahuru) which was excavated in 1984 had been left to over-grow with weeds and part of it was being used as a rubbish dump. This mound "Ikpo Ahuru" is

located near the house of Mr. Aaron Madu who is a trader of palm kernel produce. A reconnaissance survey of the area known as Amaoba showed us that people were not quite familiar with the work of archaeologists in the past. Again, the team was forced to ask questions only around the mound of iron slag (see Plate 8.1).

The most useful information was from Onumonu Agbo, the Onyishi of Amube Orba. His attitude was quite unfriendly and he made it clear to us that he did not see any reason to welcome the team. It was later discovered through persistent questioning, that archaeologists who came to the mound in the past would just come and survey the area and leave. Archaeologists had come several times and taken a lot of photographs, dug the ground and left. The people of Orba had gained nothing from the excavations and would never gain anything from us.

The team that visited Orba made every effort to remain undaunted by his hostility. A direct approach was attempted when the question was put to the Onyishi about how the iron slag known as "efuru" was heaped at Amube. The question surprised him and he pointed out that no one knew how it came about, not even his fore-fathers. Did he know how the "efuru" was used in smithing? He answered in the positive about stones brought from the bush and smelted

into "aga" bloom. How was this done? He explained that a furnace was constructed and these stones (haematite) were poured into the furnace together with charcoal and other combustible materials and set ablaze. After some days the bloom will be separated from the slag and the bloom will be used for smithing. Had he ever observed a smelting process before? The answer was negative. How then did he know these details about smelting? Amused, he informed us that it was common knowledge. The white men who came with iron did not know that they had made iron before them. He believed they (the Orba smelters) had produced better quality iron than that which is imported today.

Smithing is still carried out in Amube Ndi Uno in Orba as well as in other areas of Orba. A number of smithing workshop had been constructed with thatched roofs. They were rectangular huts with the sides open for free movement of air. One of the workshops belonging to Mr. Cletus Odo measured about 4.1 m long and 3 m wide. The floor was dusty with sand and contained a scatter of anvils, charcoal, a forge and some bellows, (Plate 8.2).

Onyishi Onumonu Agbo decried the fact that many young people have deserted the art of blacksmithing for trading. He wished more archaeologists would interact with them

and not just come and make empty promises and go away.

SITE NINE

UNIVERSITY OF NIGERIA

OWERRE ELU

LIBRARY

Owerre Elu site is almost complete destroyed by the timber shed which had been erected on top of it (see Plate 9.2). Most of the people we talked to had never heard of archaeology. They did not appreciate the fact that there must have been a thriving iron smelting industry on the site or that it was any of their business. The members of the team showed them the slag and while some showed surprise at the fact that these were waste from smelting, others were indifferent to the explanations.

This situation made it pertinent to talk to the indigenes of Owerre Elu as most, if not all the respondents at the timber market were not members of the cultural entity known as Owerre Elu. They were mostly traders who came to the timber market to buy and sell timber.

Ozioko David (75 years) the Onyishi of Ndi Agu Owerre Elu conducted the team to the slag heaps at the back of his house. He explained that God sent the slag to Owerre Elu for the sole purpose of blessing the land. The Supreme Deity had known that the soil at Owerre Elu could easily be washed away by torrential rainfall and provided slag to grow out from the soil. He, however, explained that where the slag is found in a farm, it is moved out of the

farm so as not to break the hoe or any other farming implement. These he showed us stacked in a heap (see Plate 9.1). The white people (probably Europeans) who once came to Owerre Elu seem to have recognised the slag but did not bother to explain their excitement to him. They broke the slag and examined it. This made the people of Owerre Elu realise that slag was important, but how, they do not know.

Another respondent explained that slag was very important to Owerre Elu because those who make local gun powder use it. He warned us that the slag in Owerre Elu could expand and break the foundations of houses but the slag collected from the hill cannot expand. In addition, he said that iron slag (ahuru) is only found in Owerre Elu. This view was supported by the chief of Owerre Elu who claimed that although Isiakpu is a neighbouring village, slag heaps can only be found in Owerre Elu.

The team spent a long time explaining to the respondents how slag came about. We also showed them some of the evidence of slag collected from other areas and assured them that Isiakpu as well as a number of places in old Nsukka Division had smelted iron in the past. Most, if not all of the respondents had no contacts with archaeology or archaeologists in the past. They had never observed

them at work and never played any part in archaeological excavations. In any case, there has never been a time when excavations were held in Owerre Elu so the other issues like their being invited to see displays and what grievances they have about the coming of archaeologists to Owerre Elu, did not apply in their case. Chief Ozioko David, however, informed us that there are blacksmiths at Umumoke and Umu Ibagwa which are neighbouring villages.

#### SITE TEN

##### OGBODU ABA

The burial chambers at Ogbodu ABA are still there but are in a terrible state of neglect. From our reconnaissance the team discovered that most of the chamber walls which had been exposed to the elements since 1971, which is about seventeen years ago, have been damaged and some had collapsed. In most of the burial chambers, economic trees like plantain, banana as well as palm trees had been planted and had grown into a bush (see Plate 10.1). One of the chambers was located at the back of the house belonging to Mr. Fidelis Okwor, a farmer. This chamber had also been neglected and misused to the point of using it as a rubbish dump. Another chamber at the right side of the compound also at the back of the building had been so completely covered by elephant grass (Penisetum peupereum) as well as carpet grass (Axonopus compressus).

A mango tree (Mangifera indica) was growing in one of the chambers.

The state of the chambers was so bad that the team had to ask the men who came to receive us what was the cause of the neglect. If they could not maintain these chambers, why could they not leave them as they were? Why destroy these precious archaeological and cultural remains by turning them into farms and rubbish dumps?

Some of the respondents accused the archaeologists who had worked in Ogbodu Aba as those responsible for the neglect. One of them pointed out that he was there when one of the archaeologists from Nsukka promised that a museum will be built over the chambers and the artifacts that were recovered from them which had since been taken to the University of Nigeria, would be brought back and arranged in the chamber so that people could come and look at them from many parts of the world. He claimed that the artifacts included, among other things, human skulls, knives, anklets, pots, primitive shaving blades and iron slag.

Another respondent retorted that if the archaeologists could not fulfill their promise to build museums in Ogbodu Aba, then they were free to farm in the trenches and allow the burial chambers to be messed up. After all,

he reasoned that since they needed land to farm close to their houses, what better place to start than in the burial chambers which for some reasons seem to be more fertile than other places. Uroko (56 years) mockingly added that once archaeologists come to start the museum building they could clear the chambers in a few hours for the building to be erected. This brought a lot of laughter from the indigenes present at the meeting.

Makata (50 years), a member of the Chief's cabinet who is also a farmer pointed out that Ogbodu Aba has a long time link with Umundu (an iron smelting site). He claimed that he was from a village known as Umundu in Ogbodu Aba who were direct descendants of the town, Umundu. These people smelted and smithed iron in the past and this explains the vast quantity of iron slag in some areas in Ogbodu Aba. He could not, however, show our team where the slags were most abundant.

The indigenes ~~agreed~~ that they were part of the archaeological work done in Ogbodu Aba. They participated in excavations in one way or the other. They denied the receipt of financial remunerations from archaeologists (which I did not agree to) but they accepted that they had learnt a lot from the discovery of the burial chambers in their town. Have they seen or read any publications on the burial chambers? The answer was in the negative.

They also denied ever coming to the University to view any exhibitions.

The team made strenuous efforts to explain to the indigenes of Ogbodu Aba that there were a lot of issues involved in our inability to build a museum in Ogbodu Aba or even in several other places where the University of Nigeria, Nsukka have archaeological sites. One of the major constraints was the issue of finances. It had been very difficult to attract funds to build museums as well as maintain sites which have already been acquired. At this, one of the respondents retorted that such promises should not be made unless we have some sure sources of income. This was taken note of.

On whether they have regrets about the coming of archaeologists to their town, they assured us that despite their grievances, they had made new friends. They had even gone as far as bestowing a title on one of our most senior member of staff in the Department of Archaeology and this is a token of their friendship and goodwill as well as an appreciation for the work done by archaeologists in Ogbodu Aba.

Speaking to Dr. V.E. Chikwendu on the Ogbodu Aba site and the need for building a museum, he affirmed that there was a great need to put up a building over the burial

chambers in Ogbodu Aba to protect and preserve them for posterity. Dr. Chikwendu, who was one of the first archaeologists to rescue the contents of these chambers in 1979, explained how he had made fruitless efforts to procure funds for this. He, however, promised to make this known to residents of the archaeological sites in the place, to prevent further bitterness building<sup>up</sup> in the minds of the people.

#### 4.2 ANALYSIS AND INTERPRETATION OF FINDS

Question 1: Have you ever heard the word archaeology?

If so what does it mean?

Site	Response
Lejja	Yes
Opi	Yes
Aku	Yes
Isi Ugwu	No idea
Umundu	Yes
U.N.N.	Yes
Okpe Igala	Yes
Orba	Yes
Owerre Elu	No
Ogbodu Aba	Yes

Question 2: What archaeological materials are in your area?

Site	Response
Lejja	Cylindrical blocks of slag
Opi	Different types of slag
Aku	Slag, tuyere, potsherds, furnace walls
Isi Ugwu	We do not know
Umundu	Slag and products of blacksmiths
U.N.N.	No idea
Okpe Igala	Heard that Hartle made some discoveries
Orba	The slag heap seems to be of interest to the University.
Owerre Elu	No idea
Ogbodu Aba	Burial chambers, skulls, pots and grave goods of different kinds

Question 3: How were they produced?

Site	Response
Lejja	Ancestors were iron smelters
Opi	They grew out of the ground (negative)
Aku	They were fired in a furnace built by our fathers
Isi Ugwu	No idea
Umundu	Smelted iron with their fore-fathers
U.N.N.	Does not apply

Site	Response
Okpe Igala	No idea
Orba	No one knows how the mound came into existence but efuru (slag) is produced
Owerre Elu	It grows out from the ground and was put there by God as a blessing to Owerre Elu (The answer is assessed as negative)
Ogbodu Aba	No idea

Question 4: Have archaeologists worked in your area before?

Site	Response
Lejja	Several times
Opi	Yes, especially Dr. Okafor
Aku	Several times, with students too
Isi Ugwu	We have seen people climbing up the hills but they never discussed with us
Umundu	Yes
U.N.N.	No idea
Okpe Igala	Several times since the time of Dr. Chikwendu and Dr. Anozie
Orba	Yes, they take photographs and leave
Owerre Elu	No
Ogbodu Aba	Yes, we are familiar with them.

Question 5: When they came, were you involved in any way?

Site	Response
Lejja	Yes
Opi	Yes
Aku	Yes
Isi Ugwu	No
Umundu	Yes
U.N.N.	No
Okpe Igala	No
Orba	No
Owerre Elu	Does not apply
Ogbodu Aba	Yes

Question 6: What part did you play?

Site	Response
Lejja	We showed them where to dig
Opi	Took them round the areas where there were slag blocks
Aku	Showed them where to dig but we did not dig with them
Isi Ugwu	Does not apply
Umundu	Demonstrated the firing of a furnace at the University of Nigeria
U.N.N.	Does not apply
Okpe Igala	None

Site	Response
Orba	None
Owerre Elu	None
Ogbodu Aba	Participated in digging out some of the burial chambers

Question 7: What financial remunerations were made to you

Site	Response
Lejja	None
Opi	None
Aku	None
Isi Ugwu	None
Umundu	None
U.N.N.	Does not apply
Okpe Igala	None
Orba	None
Owerre Elu	None
Ogbodu Aba	None

Question 8: What have you learnt from those that visited you in the past?

Site	Response
Lejja	That our fore-fathers smelted iron in the past and Lejja was a smelting industry. The slag blocks are very old.
Opi	Nothing until this your visit
Aku	Learnt that the skill of our fore-fathers are still valued till date
Isi Ugwu	Nothing
Umundu	That the iron which we produced in the past is valued more highly than the European iron
U.N.N.	Does not apply
Okpe Igala	We learnt that some important discoveries were made at our place. That the place you dug was a fort for the chief of Igala
Orba	Nothing
Owerre Elu	Nothing
Ogbodu Aba	Learnt that some people must have lived here before us

Question 9: Did the archaeologists make any promises to you?

Site	Response
Lejja	Yes, They promised to build us a museum housing slag from Opi and Aku. Promised to send publications and photographs
Opi	No
Aku	Yes. They promised that any of our sons who wants to study Archaeology will be admitted into the University of Nigeria
Isi Ugwu	No, they do not talk to us
Umundu	No
U.N.N.	Does not apply
Okpe Igala	No
Urba	No
Owerre Elu	No
Ogbodu Aba	Yes. They promised that a museum will be build over the burial chambers to preserve them for posterity

Question 10: Were those promises fulfilled?

Site	Response
Lejja	No
Opi	Does not apply
Aku	None of our sons have indicated interest to study Archaeology
Isi Ugwu	Does not apply

Site	Response
Umundu	Does not apply
U.N.N.	Does not apply
Okpe Igala	Does not apply
Orba	Does not apply
Owerre Elu	Does not apply
Ogbodu Aba	They were empty promises which were never fulfilled

Question 11: Have you seen publications or pictures on the archaeological discoveries made in your place?

Site	Response
Lejja	No
Opi	No
Aku	Yes
Isi Ugwu	No
Umundu	No
U.N.N.	Not on the farm site but Archaeology in general
Okpe Igala	No
Orba	No
Owerre Elu	No
Ogbodu Aba	No

Question 12: Have you read any publication on the site  
in your area, or had people read them to you?

Question 13: If so, how many?

Site	Response
Lejja	No
Opi	No
Aku	Yes, Johnny (that is, Mr. Ezike) talked about it
Isi Ugwu	No
Umundu	Not really but we have an idea
U.N.N.	No
Okpe Igala	No
Orba	No
Owerre Elu	No
Ogbodu Aba	No

Question 14: Do you have any of such publications in  
your possession?

Site	Response
Lejja	No
Opi	No
Aku	Yes (This was limited to Igwe Manu)
Isi Ugwu	No
Umundu	No
U.N.N.	No

Site	Response
Okpe Igala	No
Orba	No
Owerre Elu	No
Ogbodu Aba	No

Question 15: Have you ever been invited by archaeologists to see a display of archaeological materials stored outside your town?

Site	Response
Lejja	No
Opi	No
Aku	No
Isi Ugwu	No
Umundu	Yes. We were invited to U.N.N. in 1976 and there we were able to construct a furnace with clay. We also saw the display in the museum
U.N.N.	No
Okpe Igala	No
Orba	No
Owerre Elu	No
Ogbodu Aba	No

Question 16: Do you understand the significance of the findings made in your area?

Site	Response
Lejja	Yes. As a result of this discovery, Lejja has become important in the whole world because white people (probably Europeans) have visited us several times in the past. Your (U.N.N.) repeated visits make us aware of the importance of the slag blocks
Opi	No
Aku	Iron is very important because of the implements they supplied
Isi Ugwu	No, we do not have any idea
Umundu	Iron made us rich in the past
U.N.N.	No idea
Okpe Igala	The fort must have sustained people in the past
Orba	No
Owerre Elu	We do not know
Ogbodu Aba	The attention given to the burial chambers in the past is enough to show its importance

Question 17: What have you gained by being a member of this community where archaeological work was carried out?

Site	Response
Lejja	We have learnt that these slag blocks were put here by our ancestors and not by the gods. We have made friends from the University and from other parts of the world

Site	Response
Opi	We have been able to meet intelligent people (lecturers and students from UNN)
Aku	Aku has become important to other people
Isi Uguwu	We have gained nothing
Umundu	We were invited to visit the University
U.N.N.	Nothing
Okpe Igala	Nothing
Orba	We now know what happened in the past
Owerre Elu	Nothing
Ogbodu Aba	We have gained knowledge of what was in existence in our place to which we were ignorant in the past. We helped in excavations although there were no financial remunerations

Question 18: What are your grievances or disappointments about the coming of archaeologists to your place?

Site	Response
Lejja	The promises they (the archaeologists) make, they never fulfill
Opi	We do not have any grievances
Aku	None
Isi Uguwu	Does not apply
Umundu	None

Site	Response
U.N.N.	Does not apply
Okpe Igala	None
Orba	None
Owerre Elu	Does not apply
Ogbodu Aba	Promises must never be made if they would not be kept

Question 19: Would you like to see them again in your town?

Site	Response
Lejja	Yes, they are welcome anytime
Opi	Of course
Aku	You have become part of us
Isi Ugwu	We don't mind
Umudu	Any time
U.N.N.	Well, if they have anything doing we will be glad to learn
Okpe Igala	You are always welcome
Orba	Yes
Owerre Elu	We hope you will come soon
Ogbodu Aba	We already have a relationship with you people. This can never be destroyed

Question 20: Have you learnt any new thing from this particular visit that we made to you?

Site	Response
Lejja	Nothing, except that you people still remember us
Opi	A lot (He enumerated some)
Aku	Not much
Isi Ugwu	We always knew that there was some significance to the boulder now you have confirmed it
Umundu	No
U.N.N.	A lot. Most importantly is the fact that discoveries were made on the farm, smoking pipes, etc.
Okpe Igala	Nothing new except that it is good the way you are going round to explain these things to us
Orba	It is good that you are still interested in iron smelting
Owerre Elu	We have learnt a lot from your visit, e.g. other places have slag, it did not grow out of the ground, our people smelted iron in the past, etc.
Ogbodu Aba	Yes, e.g., it was not deliberate that you have not built the museum you had promised. We now understand that you have financial constraints

The findings during field work were tabulated into negative and positive responses (see Appendix I) where "n" represents negative and the letter "p" positive. The sites were categorized into negative where 50% or more of the respondents answered in the negative. Where 50% or more answered a particular question in the affirmative the site is categorized as positive, where "x" represents the number of positive answers in a site.

y represents the number of negative answers

N total number of questions asked

Twenty questions in all were used for the interview. Two of the questions cannot be used to determine the level of archaeological awareness which exist in the sites visited. Question 19 - Would you like to see archaeologists again in your town? This question was completely answered in the affirmative in all the sites but this does not mean they would all be glad to. The Igbo culture (from where all the respondents make a living) is known for their ability to welcome strangers into their midst. Even if there is no particular desire to see the stranger, the answer must be in the affirmative because tradition demands that it should be so. In addition, the question does not really show whether people are archaeologically aware or not. It is therefore not included in the percentage.

Question 20 - Have you learnt any new thing from this particular visit that we made to you? The answer to this question is not pertinent for this study. It may be included in a new study. The reason is that the present study is analysing the work of past archaeologists and their ability as well as willingness to communicate archaeological findings to the people that live near the sites.

In the light of the above, only questions 1-18 are included in the percentages.

$$\therefore x = \frac{p}{N} \times \frac{100}{1}$$

$$y = \frac{n}{N} \times \frac{100}{1}$$

where N now represents 18 questions which are pertinent to this study.

Using the above equation, percentages were worked out for the following sites:

Lejja = 10 positive answers

8 negative

i.e. 56% positive; 44% negative

Opi = 6 positive

12 negative

i.e. 33% positive; 67% negative

Aku = 15 positive  
       3 negative  
       i.e. 83% positive; 17% negative

Isi Ugwu = 0 positive  
           18 negative  
           i.e.. 0% positive; 100% negative

Umundu = 10 positive  
           8 negative  
           i.e. 56% positive; 44% negative

U.N.N. = 1 positive  
           17 negative  
           i.e. 6% positive; 94% negative

Okpe Igala = 5 positive  
               13 negative  
               i.e. 28% positive; 72% negative

Orba = 4 positive  
         14 negative  
         i.e. 22% positive; 78% negative

Owerre Elu = 0 positive  
               18 negative  
               i.e. 0% positive; 100% negative

Ogbodu Aba = 9 positive  
               9 negative  
               i.e. 50% positive; 50% negative

From the above calculated percentages, Aku scored the highest number of positive answers (83%), while Isi Ugwu Obukpa and Owerre Elu scored 0% respectively. After Aku, Lejja and Umundu followed with 56% while Ogbodu Aba scored 50%. Opi, Okpe Igala and Orba scored 33%, 28% and 22% with the U.N.N. farm site with only 6% of positive answers.

The case of Aku has a very simple explanation. Despite the fact that Aku falls within the early phase of iron smelting with radiocarbon dates of  $2305 \pm 90$  B.P. to  $2080 \pm 80$  B.P., iron smelting in Aku lasted for centuries later and consequently quite a number of indigenes in Aku can discuss the findings in Aku very intelligently. On the other hand, Aku people had inadvertently gotten involved in the goings on by archaeologists in their town.

In Aku, one of the archaeologists that spent time working there is an indigene of Aku. He was very familiar with his people and was able to explain quite a number of things to the people. They had seen pictures of sites and quite a few of them were present when the students came on field trip.

Lejja, a site that has been worked on several times in the past has the greatest number of archaeological influence among all the sites. The people were, however,

very negative in their attitude towards archaeologists. One reason for this could be that the people are very materialistic in their outlook and if archaeologists are not prepared to spend a lot of money on them they would not be willing to get involved in what the archaeologists were doing. It was also a fact that over the years, various archaeologists had made promises to them but these promises were never fulfilled. This was also the case in Ogbodu Aba, where promises of a museum had never been fulfilled.

The case at Umundu was highly influenced by their visit to University of Nigeria, Nsukka, Department of Archaeology in 1976 to re-enact a smelting process. This had created in them a lasting awareness of what archaeologists are doing. This experience needs to be repeated soon and other sites ought to get involved.

Owerre Elu and Isi Ugwu Obukpa have a peculiar case. Not much archaeological work has been done in Owerre Elu and the people who occupy the site are not the indigenes. Due to lack of indepth archaeological research in the area, the indigenes are not aware of the archaeological information which is in abundance in their area. The situation could be redressed in future by mapping out that area as a major concern for more comprehensive work. The rock shelter at Obukpa is a bit removed from the people.

It became clear to me that a lot of extra effort had to be made to get the people involved in what we were doing. This is a sad situation because of the copious amount of artefacts which were retrieved from the rock shelter by Professor Hartle in 1964. The site has since not yielded more artefacts and is not quite so popular now.

The University Farm site and Okpe Igala are surrounded by non-indigenes of the place. They are not really referred to in times past but this situation is being changed by some visits and explanations made in this particular study. The situation in Opi and Orba are also very similar. Most of the people were contacted in one way or the other but efforts were not made to educate them properly. (For summary of responses, see Appendix I).

In all the sites, the people were willing to get involved in the work of archaeologists but this would cost money. In our own experience, most of the older people were reluctant to answer the interview questions until they realised that they would receive some remunerations. Archaeologists would therefore need sponsors before they embark on archaeological investigations so that they can spend time and money in getting the indigenes involved in digging as well as visiting display areas where they can compare various discoveries for their own enlightenment.

## CHAPTER FIVE

## 5.1 DISCUSSION: A CASE FOR BETTER ARCHAEOLOGICAL COMMUNICATION IN NIGERIA

Professional archaeologists are not really interested in the perceptions of the past which the public hold. Public ignorance is such that they do not even know the difference between archaeology and other disciplines. The author was once asked why she was in archaeology. The enquirer, then made an observation that digging peoples' graves and disturbing their peace was certainly not the best way to make a life's career. He could not be farther from the truth. Merriman (1988: 710) observed that "a salutary test of the advances made in communication of archaeology to a non-specialist audience is to go into a children's book store and ask for books on pre-history... you will almost certainly first be directed to books on dinosaurs". This is a proof of what the public actually believes about archaeology.

It is a fact that professional archaeologists believe that writing archaeology in the ordinary man's language for public consumption is a waste of time and precious resources. Publications are normally made for academics who are usually assessed for their professional standing by writing scholarly academic

papers and not by publishing popular materials (Sharer and Ashmore, 1987: 579). Hodder (1984)<sup>had</sup> also pointed out that "experts" usually would prefer to publish their information in "highly flying academic jargon".

This concept must be changed if archaeologists are to disseminate cultural information. Archaeologists must be prepared to publish leaflets which are interesting to read and even to an extent a bit sensational. These articles should be written in everyday language, completely free of archaeological jargon and academic absurdities. In essence, archaeologists have to realise that it is even more important for them to make the public aware of what they are doing than it is for them to dig up artifacts or make discoveries. This is a fact because whatever support archaeologists receive in their work can only come from a public who know what they are doing. Publication is one such way of communicating with the public.

One sure way of generating interest in the protection of our material heritage is by raising its value and making sure that these data realised in field work is spread to all. The value must be raised as it is imperative in communicating archaeological information to the public because what a man values, he protects. What is useless and meaningless to him, he destroys or allows to waste.

Some of the bronze masks which were removed from Benin in Nigeria in the 1895 British expedition are valued so highly outside the country that they could be described as priceless. Nigeria and indeed the African people can help protect their material heritage if they realise that to lose this would mean to lose that which in most cases can never be reclaimed.

The lack of awareness of the Nigerian public may really be a result of lack of education. It does appear that the Nigerian public is grossly ignorant of the great strides archaeology has made due to the fact that education in archaeology has been reserved for the few who want to study archaeology only as a profession. Okpoko (1986: 149) suggests that this reservation of the discipline for professionals only could be as a result of the Ordinance of 1958 which legalized archaeological investigations in Nigeria. This Ordinance placed the work of investigating archaeological sites on professional archaeologists. This explains the non-professional as well as the public in general and closed the door to those very people who would have publicized archaeology among the Nigerian populace. To redress this situation, amateur archaeological associations could be formed and participation in archaeology could be encouraged through various clubs and organisations

which could serve as a direct link of the archaeologists to the public.

There is proof that an increasing number of Universities now offer archaeology as a discipline in Nigeria. In spite of this, cultural studies must be integrated in the educational curriculum of this country at the primary and secondary school levels. Archaeology, if taught in schools will capture the imagination of children at a very early age and this will be impossible to erase as they grow. In Britain and France, archaeology has been introduced in primary and secondary schools (Archaeology Review, 1986 Nos. 22 and 25; Dale, 1982: 22). Afigbo (1986: 156) expressed the view that Archaeology should be taken up at the secondary school stage. Teaching archaeology in schools will help to introduce the children to the study of the past as well as "capture the attention and imagination of the children". Display of artifacts in classrooms would bring to life all that the children have learnt. Introducing archaeology into the curriculum of Teacher Training institutions will help prepare their teachers to teach at that level.

Educating the child has other implications. Children have a forceful way of disseminating information to parents and the general public. They discuss, sing and act out their experiences in school and this could go a

long way in sensitizing the public to the importance of archaeology in everyday living. Peter Stone (1992: 14) has proved that "children can create their own picture of the pre-historic past by studying the fragmentary evidence from the past if they work within the constraints imposed by the limitations of evidence". He made it clear that studying the past could be done in such an enjoyable way for the children that they would want to continue this study even in adulthood.

It is imperative that the results of excavations as well as other research findings be publicized. Various media can be used to carry out this objective. The press as well as the electronic media must be involved. The latter would be most effective in the Nsukka area. The use of the radio is very widespread in the rural areas of Nigeria. In Ghana for instance, there is a fifteen-minute repeat radio programme titled "Our Cultural Frontiers" on their national radio network (Radio 2) (Osei Tutu, 1990: 112). This is used to broadcast the latest cultural information in Ghana. One snag, however, is that the medium of communication is the English language and this excludes the people who should be reached who in most cases cannot understand the English language.

The Nigerian radio is a powerful means of reaching many parts of the rural as well as urban areas. If only the archaeologist would make use of this media, a lot of information will be passed along to the people without much extra expenditure especially if the government of the country understands the importance of doing this. In most of the areas visited by the team who helped administer the interview, there was always a radio blaring out music some where. Radio Nigeria as well as the popular Frequency Modulation Stereo radio band could give adequate information in the local language and this will sensitize people to archaeologists, who they are, what they are doing, what they found and how this will be used for the benefit of the Nigerian public. The use of the television and films cannot be over-emphasized in communicating archaeological information especially to the public living in the urban areas and in literate societies. Television has an informal approach to the dissemination of information in general. The Nigerian Television Authority (NTA) has the ability to penetrate all areas of Nigeria including many parts of the rural areas. This television station has great potentials for disseminating archaeological information if they are properly harnessed.

The establishment of rural museums is one sure way of taking archaeology to the people in rural areas.

In places like Lejja, Opi and Ogbodu Aba, there is a very great need for the establishment of museums. While interviewing the archaeologists who handled Lejja and Ogbodu Aba, it became apparent that the need for museums is a genuine one which needs to be accomplished soon. They, however, pointed out that no one is interested enough to finance the building of these museums. The author believes that when archaeology is publicized and indigenes of these places, who are in government or close enough to them, realise the importance of constructing museums to salvage what their fore-fathers spent their life doing (iron smelting, etc.), they will inevitably make money available to lift up their immense cultural heritage. When the people understand, the government gets involved and the archaeologists benefit from this awareness.

For the sake of posterity, museums established both in the rural as well as the urban areas can make recordings of the oral traditions of people and store them safely. The valuable oral traditions collected from the ten sites visited are only recorded on the pages of academic papers and have not been made available to the younger generations who are indigenes of these areas but have had no opportunity to learn about their cultural heritage. When these are recorded and displayed by archaeologists, a great stride

would have been taken in this effort to make the public aware of what archaeologists have accomplished. Macleod (1977: 63) claimed that "goods well displayed are goods half sold". Display of materials could be such that it becomes wholistic. This should be the pattern in places where the museums are located in areas where significant archaeological discoveries have been made in times past.

The use of photograph in the dissemination of archaeological information in these modern times cannot be over-emphasized. Igene (1990) argues that the most effective system of communication could not equal the impact of photography on the public. He observed that "photography is the only channel of communication that says something by which something can be said and shown at the same time. Photographs immortalize artifacts as well as the processes of recovering them. When these are well displayed in local as well as in urban museums they would serve as a silent channel of communication to all who see them.

## 5.2 CONCLUSION

In concluding, the fact remains that archaeologists in Nigeria have a big duty towards the public. They must realise that unless they communicate what they are doing to the non-specialist audience, public awareness cannot

be mobilized. Archaeologists must return to the sites where they had investigated in the past to find out how much they have influenced the members of that community. During excavation, they have to actively involve the indigenes. The general public also must be brought into the picture to enlist their support, in the protection of our heritage which is often destroyed through lack of care. Archaeology has a potentially huge audience among the members of the public and these people want to be informed if possible through entertainment as well as a bit of excitement in what we are doing. "At present, the vast majority of this public is ignored" (Stone, 1989: 204).

The public must certainly get involved and their involvement is the duty of the archaeologist. The question remains: Why are we in this discipline? What are we doing and how do we hope to achieve our end? Is archaeology worth doing and if so, why must it be placed above all other more pressing needs that our harassed governments are having to deal with? Why is it imperative that the people that live near archaeological sites should become involved in the work of the professional seeing that they are completely ignorant of what we are doing and are uninitiated in archaeological methodology? The answers to these questions will go a long way in ensuring that the discipline does not die or at least remain in a state

of apoplexy.

### 5.3 SUGGESTIONS FOR FURTHER RESEARCH

From the discussion on this research, it has become apparent that communication of archaeological information has been neglected in the conduct of archaeological research in the past.

1. Having carried out this research in the Nsukka area, which has a number of very important archaeological sites, other popular sites like Igbo-Ukwu and Ugwuele in Okigwe come to mind. These sites and others which are in Igboland must be looked into before the case of archaeological communication in Igboland can be laid to rest.

Similar sites of national and international repute exist all over Nigeria. From Kano to the Chad Basin, the Middle Niger valley sites, sites in the Plateau area, Benin Region, Niger Delta, Cross River Basin and other numerous zones of archaeological importance. These sites need to be examined and assessed in their ability to understand the work which had been carried out in their area.

2. In addition to studying these areas and how far archaeological information has been effectively communicated to them in the past, there should be a plan to implement the findings as a solution to the existing problem of lack of communication. This implementation would serve as a test of the effectiveness of some measures which would be used and ineffectiveness of others.
3. There is a need to examine the role of the public, media and the government in the furtherance of archaeological research in this country. What part can the media play? Can the government get involved in any meaningful way?
4. A close look at archaeological communication in other countries in the world is another area of interest. Is this a priority to them? What progress have they made in this area and how have they used the results to benefit the study of archaeology in their countries and in the world?

UNIVERSITY OF MICHIGAN  
LIBRARY

## BIBLIOGRAPHY

- Adande, A.B.A. (1990)  
Cultural Heritage Archaeology and Education in West African Journal of Archaeology, Vol. 20.
- Afigbo, A.E. (1978)  
Nsukka Communities from Earliest Times to 1951 In The Nsukka Environment (ed.), G.E.K. Ofomata, Nigeria: Fourth Dimension Publishers.
- Afigbo, A.E. (1981)  
Ropes of Sand: Studies in Igbo History and Culture, Nigeria: University of Nigeria Press, Nsukka.
- Anebi, J.O. (1986)  
Early Iron Working in Otukpo, Benue State (Unpublished B.A. Thesis, University of Nigeria, Nsukka.
- Anozie, F.N., Chikwendu, V.E. and Umeji, A.C. (1978)  
 Discovery of a Major Prehistoric Site at Ugwuele, Uturu Okigwe, West African Journal of Archaeology, Vol. 8.
- Anozie, F.N. (1979)  
Early Iron Technology in Igboland (Lejja and Umundu) in West African Journal of Archaeology, Vol. 9, pp. 119-134.
- Anozie, F.N. (1980)  
 Umundu Iron Smelting Industry, Paper Read at the Workshop on the Foundations of Igbo Civilization, Organised by Institute of African Studies, University of Nigeria, Nsukka.
- Anozie, F.N. (1981)  
Early Iron Technology in Igbo: Lejja and Umundu - An Exhibition Catalogue, Cyclostyled, University of Nigeria Mimeo.
- Anozie, F.N., Ray, K.W. and Haslam, J. (1983)  
 Preliminary Archaeological Studies of Early Iron Smelting in Igboland, S.E. Nigeria, Proceedings of the 9th Congress of the Pan-African Association of Prehistory and Related Studies, 11-17 Dec., 1983.

- Awachie, F.E. and Onwuka, N.D. (1989)  
Variability of Solar Drying of Pigeon Pea in Some Towns in Eastern Nigeria, Nigerian Journal of Solar Energy, Vol. 8, pp. 87-96.
- Barmby, J. (1933)  
 "Intelligence Report on Error, Nsukka and Ibagwa Ani",  
 National Archives, Ibadan (N.A. 1), C.S.O. 26/30537.
- Beals, R L., Hoijer, H. and Beals, A.R. (1977)  
An Introduction to Anthropology, U.S.A.: Macmillan Publishing Co., Inc.
- Benjamin, W. (1973)  
 The Story Teller: Reflections on the Work of Nikolai Leskov In Illuminations, Fontana.
- Bewley, K. (1983)  
 Archaeology and the Public In Archaeological Review from Cambridge, Vol. 2, No. 1, pp. 3-4.
- Boston, J.S. (1960)  
 Notes on Contact Between the Igala and the Ibo,  
Journal of Historical Society of Nigeria, Vol. 11, No. 1.
- Boston, J.S. (1964)  
 The Hunter in Igala Legends of Origin, Africa, Vol. xxxiv, No. 2.
- Bromley, Y. (1988)  
 Ethnography and its Propects: Soviet View, Moscow Social Sciences, USSR Academy of Sciences Journal, Vol. XIX (1).
- Chikwendu, V E. (1981)  
Archaeological Exhibition on the Ogbodu Aba Burial Chambers, 3rd Nigerian Archy. Assoc. Conference, University of Nigeria, Nsukka.
- Chikwendu, V.E. (1982)  
 Archaeology in Igboland: Problems and Prospects in State of Igbo Studies, Institute of African Studies Seminar Series, University of Nigeria, Nsukka.
- Clark, G. (1939)  
Archaeology and Society, Suffolk: The Chaucer Press Limited.

- Cleere, H. (1984)  
Archaeological Approaches to our Heritage, Cambridge:  
 University Press.
- Dale, F. (ed.) (1982)  
Archaeology in the Primary School, Series for the  
 Teachers, Published by the C.B.A.
- Daniel, G. (1962)  
The Idea of Prehistory, Harmondsworth: Penguin Books.
- De Swardt, A.M.J. and Casey, O.P. (1963)  
 The Coal Resources of Nigeria: Geological Survey of  
 Nigeria Bulletin, No. 28.
- Dixon, J. (1934)  
 "Intelligent Report on the Eketekete Group of Nsukka  
 Division, Onitsha Province" (N.A.1), C.S.O. 26/29603.
- Ekechukwu, L.C. (1988)  
Iron Working in Ukehe-Idoha, Unpublished M.A. Thesis,  
 University of Nigeria, Nsukka.
- Embola, O.K. (1989)  
A Study on the Biodegradation of Cultural Objects in  
 Museum Interiors, Unpublished M.A. Project, University  
 of Nigeria, Nsukka.
- Equiano, O. (1967)  
The Interesting Narrative of the Life of Olaudah  
 Equiano or Gustavus Vassa the African (ed.),  
 Paul Edwards, Heinemann.
- Eze-Ugwu, L.E. (1986)  
Archaeological Sites in Nsukka and Environs and their  
 Implications for Early Settlements in the Area Nsukka,  
 Unpublished B.A. Thesis, University of Nigeria, Nsukka.
- Ezike, J.N. (1989)  
Traditional Iron Smelting and Blacksmithing in Aku,  
 Unpublished M.A. Thesis, University of Nigeria, Nsukka.
- Fayose, O. (1990)  
 Information on Management and Dissemination in Orally  
 Literate Societies in West African Journal of  
 Archaeology, Vol. 20.

- Forde, D. and Jones, G. I. (1950)  
The Ibo and Ibibio Speaking Peoples of South-Eastern Nigeria, London.
- Frost, J. (1983)  
Archaeology and the Media, Unpublished Undergraduate Dissertation, Institute of Archaeology, London.
- Gittin, T. (1978)  
 Media Sociology: The Dominant Paradigm, In Theory and Society, Vol. 6, pp. 205-253.
- Goody, J. (1977)  
The Domestication of the Savage Mind, Cambridge: Cambridge University Press.
- Grady, M.A. (1977)  
 Significance Evaluation and the Orme Reservoir Project in Conservation Archaeology, A Guide for Cultural Resource Management Studies (ed.), M.B. Shiffer and G.J. Gumerman, New York: Academic Press.
- Gregory, A. (1983)  
 The Impact of Metal Detection on Archaeology and the Public, Archaeological Review from Cambridge, Vol. 2, No. 1, pp. 5-8.
- Grove, A.T. (1951)  
 Landuse and Soil Conservation in parts of Onitsha and Owerri Provinces, Geological Survey of Nigeria, Bulletin, Vol. 21.
- Haaland, R. (1985)  
 Iron Working, Its Socio-Cultural Context and Ecological Implications; In African Iron Working (ed.), R. Haaland and P. Shinnie, Oslo: Norwegian University Press, pp. 50-72.
- Hartle, D.D. (1967)  
 Archaeology in Eastern Nigeria in Nigeria Magazine, No. 93, pp. 134-143.
- Hartle, D.D. (1968)  
 Radio Carbon Dates, WAAN.
- Hartle, D.D. (1972) of  
 Archaeology East/the Niger - A Review of Cultural History Developments - Cyclostyled Mimeo, University of Nigeria, Nsukka.

- Hartle, D.D. (1978)  
Archaeology in the Nsukka Area in The Nsukka Environment (ed.), G.E.K. Ofomata, Benin: Fourth Dimension Publishers.
- Hartle, D.D. (1980)  
Archaeology East of the Niger: A Review of Cultural Historical Development In B.K. Swartz (ed.), West African Culture Dynamics, The Hague: Jr. Mouton Publishers.
- Hawkes, C. (1954)  
Archaeological Theory and Method: Some Suggestions from the Old World in American Anthropologist, Vol. 56, pp. 155-168.
- Hawkes, J. (1968)  
The Proper Study of Mankind in Antiquity, Vol. 42, pp. 255-262.
- Hazell, J.R.T. (1955)  
The Enugu Ironstone Udi Division, Onitsha Province, Geological Survey of Nigeria Report, 1958 for 1955, pp. 44-58.
- Henderson, R. N. (1972)  
The King in Every Man, Evolutionary Trends in Onitsha Igbo Society and Culture, London: Yale University Press.
- Hoare, K. (1983)  
Archaeology, the Public and the Media, Unpublished Undergraduate Disseration, University of Edinburgh.
- Hodder, I. (1984)  
Archaeology in 1984, In Antiquity, Vol. 57, pp. 25-33.
- Horton, W.R.G. (1954)  
The Ohu System of Slavery in a Northern Ibo Village Group, Africa, Vol. 24, No. 4.
- Hoque, M. and Ezepue, M.C. (1977)  
Petrology and Paleogeography of Ajali Sandstone, Journal of Mining and Geology, Vol. 14, pp. 16-22.
- Hudson, K. (1979)  
Museum for the 1980s, A Survey of World Trends, London: Macmillan Press.

- Ibeanu, A.M. (1989)  
Ogboodu Aba Burial Chambers: Problems and Prospects,  
 Paper Presented at the 8th Annual Archaeological  
 Conference in Minna, 15th June, to 1st July.
- Ifemesia, C. (1978)  
South Eastern Nigeria in the Nineteenth Century:  
An Introductory Analysis, U.S.A.: NOK Publishers  
 International.
- Ifemesia, C.C (1979)  
Traditional Humane Living Among the Igbo - An  
Historical Perspective, Enugu; Nigeria: Fourth  
 Dimension Publishers.
- Igene, B.O. (1990)  
 The Use of Photography for Information Reinforcement  
 in West African Journal of Archaeology, Vol. 20,  
 pp. 63-72.
- Igbozurike, M.U. (1975)  
 Vegetation Types, Nigeria in Maps: Eastern States  
 (ed.) G.E.K. Ofomata, Benin-City, Nigeria: Ethiope  
 Publishing House.
- Igbozurike, U.M. (1978)  
 The Vegetation of Nsukka Area In The Nsukka Environ-  
ment (ed.), G.E.K. Ofomata, Enugu, Nigeria: Fourth  
 Dimension Publishers.
- Ikime, Obaro (1980)  
 (eds.) Groundwork of Nigerian History, Nigeria:  
 Heinemann.
- Inyang, P.E.B. (1972)  
Climate and Change in Nsukka Area: Nsukka Problems  
of Change and Continuity, Institute of African  
 Studies Seminar, University of Nigeria, Nsukka,  
 pp. 72-79.
- Inyang, P.E.B. (1978)  
 The Climate of Nsukka and Environs In The Nsukka  
Environment (ed.) G.E.K. Ofomata, Enugu; Nigeria:  
 Fourth Dimension Publishers.
- Isichei, E. (1976)  
A History of the Igbo People, London: Macmillan Press.

- Jones, G.I. (1963)  
The Trading States of the Oil Rivers, Oxford.
- Layton, R. (1989)  
Who Needs the Past? Indigenous Values and Archaeology,  
One World Archaeology - 5, London: Unwin Hyman Ltd.
- Lipe, W.D. (1977)  
A Conservation Model for American Archaeology in  
Conservation Archaeology, A Guide for Cultural  
Resource Management Studies (ed.), M.B. Shiffer and  
 G.J. Gumerman, New York: Academic Press.
- Lull, J. (1988)  
 (ed.), World Families Watch Television, Newbury Park,  
 California: Sage.
- Macleod, D. (1977)  
Peddle or Perish: Archaeological Marketing from  
Concept to Product Delivery in Conservation Archaeo-  
logy, A Guide for Cultural Resource Management Studies  
 (ed.), M.B. Shiffer and G.J. Gumerman, New York:  
 Academic Press.
- Malinowski, B. (1954)  
Myth in Primitive Psychology In Magic, Science and  
Religion (ed.), B. Malinowski, Doubleday: New York.
- McWhirr, A. (1980)  
 Give it an Airing! Popular Archaeology, Vol. 1, No. 8.
- Meek, C.K. (1930)  
Ethnographic Report on the People of the Nsukka  
Division, Onitsha Province, Unpublished Manuscript,  
 p. 74.
- Merriman, N. (1988)  
 Prehistory for Kids in Antiquity, Vol. 62, pp. 710-713.
- Miller, Daniel (1987)  
Material Culture and Mass Consumption, Oxford: Basil  
 Blackwell Ltd.
- Monanu, P.C. (1975)  
Temperature, Sunshine and Rainfall, In Nigeria in  
Maps: Eastern States (ed.), G.E.K. Ofomata, Ethiope  
 Publishing House, Benin-City.

- Newcomb, H.M. and Hirsch, P.M. (1984)  
Television as a Cultural Forum: Implications for Research in Interpreting Television: Current Research Perspectives (ed.), W.D. Roland and B. Watkins, California: Sage Pub.
- Ngwu, S.N. (1983)  
An Economic History of Orba from 1900 to the Present, Unpublished B.A. Thesis, University of Nigeria, Nsukka.
- Njoku, M.O. (1968)  
Traditional Iron Working in Aku, Unpublished B.A. Project, University of Nigeria, Nsukka.
- Nwachukwu, S.O. (1972)  
 The Tectonic Evolution of the Southern Portion of the Benue Trough, Nigeria, Geological Magazine, Vol. 5, No. 109, pp. 411-419.
- Nzewunwa, N. (1983)  
A Source book for Nigerian Archaeology, Nigeria: Standard Printers and Pub. Co.
- Ofomata, G.E.K. (1972)  
The Physical Background of Nsukka Area, Nsukka - Problems of Change and Continuity, Institute of African Studies, University of Nigeria, Nsukka, Seminar.
- Ofomata, G.E.K. (1975)  
Nigeria in Maps - Eastern States, Nigeria: Ethiope Publishing House.
- Ofomata, G.E.K. (1978)  
The Nsukka Environment, Nigeria: Fourth Dimension Publishers.
- Oguagha, P.A. (1982)  
 The Conquest Hypothesis in Igbo/Igala Relations: A Re-examination, West African Journal of Archaeology, Vol. 12.
- Oguagha, P.A. and Okpoko, A.I. (1984)  
 History and Ethnoarchaeology in Eastern Nigeria: A Study of Igbo/Igala Relations with Special Reference to Anambra Valley, B.A.R. Serial 95, pp. 197, 236-237.

- Okafor, E.E. (1984)  
A Study of Iron Working in Orba - Nsukka, Unpublished  
 B.A. Thesis, University of Ibadan.
- Okafor, E.E. (1988)  
 More Iron Working Sites in Nsukka, Nyame Akuma, No. 30,  
 pp. 29-30.
- Okafor, E.E. (1992)  
Early Iron Smelting in Nsukka - Nigeria: Information  
 from Slags and Residues, Unpublished Ph.D. Thesis,  
 University of Sheffield.
- Okafor, E.E. and Phillips, P. (1992)  
 New C-14 Ages From Nsukka, Nigeria and the Origins  
 of African Metallurgy, Antiquity, Vol. 66, pp. 686-688.
- Okigbo, B.N. (1980)  
Ahajioku Lecture, Ministry of Information, Culture,  
 Youth and Sports, Owerri.
- Okpoko, A.I. (1986)  
 Archaeology Education in Nigeria In West African  
 Journal of Archaeology, Vol. 16.
- Okpoko, A.I. (1987)  
 Ethnoarchaeology of Mortuary Customs in Parts of  
 Igboland, Eastern Nigeria: Implications for Archaeo-  
 logical Interpretation of Funerary Remains, Nsukka  
 Journal of Humanities, No. 1, pp. 1-13.
- Onyeke, C. (1986)  
Iron Working in Eha-Alumona and Opi, Nsukka,  
 Unpublished B.A. Project, University of Nigeria,  
 Nsukka.
- Osei-Tutu, B. (1990)  
 Communication of Cultural Information in West African  
 Journal of Archaeology, Vol. 20, pp. 110-114.
- Pleiner, R. (1978)  
 Comments on the Classification of Iron Smelting  
 Furnaces, Norwegian Archaeological Review, Vol. 11,  
 No. 1, pp. 37-39.
- Pleiner, R. (1980)  
 Early Iron Metallurgy in Europe, In The Coming of  
 the Age of Iron (eds.) T.A. Wertheim and D.J. Muhly,  
 Yale University Press, London, pp. 375-415.

- Reyment, R.A. (1965)  
Aspects of the Geology of Nigeria, Nigeria: University of Ibadan Press.
- Samba, P.M. (1989)  
Oral Tradition and the African Past in Who Needs the Past? One World Archaeology - 5 (ed.), R. Layton, London: Unwin Hyman Ltd.
- Schiffer, M.B. and Gumerman (1977)  
Conservation Archaeology, A guide for Cultural Resource Management Studies, New York: Academic Press.
- Shanks, M. and Tilley, C. (1987)  
Reconstructing Archaeology, Theory and Practice, Cambridge University Press, Great Britain.
- Sharer, R.J. and Ashmore, W. (1987)  
Archaeology: Discovering Our Past, Mayfield Publishing Company.
- Shaw, T. (1968)  
Radiocarbon Dating in Nigeria, Journal of Historical Society of Nigeria, Vol. 4, No. 3, pp. 453-465.
- Shaw, T. (1970)  
Igbo-Ukwu: An Account of Archaeological Discoveries in Eastern Nigeria, 2 Vols., Faber and Faber, London.
- Shaw, C.T. (1981)  
The Prehistory of West Africa (ed.) J. Ki-Zerbo, UNESCO General History of Africa I, Heinemann, California.
- Shelton, A.J. (1968)  
Onojo Ogboni, Journal of American Folklore, Vol. 18, No. 321, 1968.
- Shelton, A.J. (1971)  
The Igbo-Igala Borderland, New York.
- Stone, P.G. (1986)  
Are the Public Really Interested in Dobinson, C. and R. Gilchrist (eds.), Archaeology, Politics and the Public, Ocasional Papers Series, Department of Archaeology, York, pp. 14-21.

- Stone, P.G. (1989)  
Interpretations and Uses of the Past in Modern Britain and Europe. Why Are People Interested in the Past? Do the Experts Know or Care? A Plea for further Study In Who Needs the Past (ed.), R. Layton, London: Unwin Hyman, pp. 195-205.
- Stone, P. (1992)  
The Magnificent Seven: Reasons for Teaching about Prehistory in Teaching History, The Historical Association, Number 69, pp. 13-18.
- Swann, Lord (1985)  
Education for All, The Report of the Committee of Inquiry into the Education of Children from Ethnic Minority Groups, London, HMSO.
- Thornthwaite, C.W. (1948)  
An Approach towards a Rational Classification of Climate, Geographical Review, Vol. 38, pp. 54-94.
- Ucho, P.J. (1969)  
Ethnography and Archaeological Interpretation of Funerary Remains, World Archaeology, Vol. 1, pp. 262-280.
- Ukpabi, S.C. (1971)  
Nsukka Before the Establishment of British Administration, Odu, New Series, No. 6.
- Umeji, A.C. (1980)  
Tertiary Planation Surfaces on the Cuestain South-Eastern Nigeria in Journal of Mining and Geology, Vol. 17, No. 2, pp. 109-118.
- Uzoezie, L.C. (1972)  
Agricultural Landuse in Nsukka Division, Nsukka: The Problems of Change and Continuity, Institute of African Studies Seminar, U.N.N., pp. 42-50.
- Wesler, K. (1990)  
Cultural Resource Management in the United States, In West African Journal of Archaeology, Vol. 20.
- Wheeler, M. (1954)  
Archaeology from the Earth, Harmondsworth: Penguin Books.

## APPENDIX I

## INTERVIEW QUESTIONS ADMINISTERED AT THE SITES VISITED

- Q.1. Have you ever heard the word Archaeology? If so, what does it mean?
- Q.2. What archaeological materials are in your area?
- Q.3. How were they produced?
- Q.4. Have archaeologists worked in your place before?
- Q.5. When they came were you involved in any way?
- Q.6. What part did you play?
- Q.7. What financial remunerations were made to you?
- Q.8. What have you learnt from those that visited you in the past?
- Q.9. Did they make any promises to you?
- Q.10. Were these promises fulfilled?
- Q.11. Have you seen publications of pictures on the archaeological discoveries in your place?
- Q.12. Have you read any of them or had people read them to you?
- Q.13. If so how many?
- Q.14. Do you have an in your possession?
- Q.15. Have you ever been invited by archaeologists to see displays of archaeological materials outside your town?

- Q.16. Do you understand the significance of the findings made in your area?
- Q.17. What have you gained by being a member of this community where archaeological work was carried out?
- Q.18. What are your grievances or disappointments about the coming of archaeologists to your place?
- Q.19. Would you like to see them again in your town?
- Q.20. Have you learnt any new thing from this visit?

APPENDIX II: SUMMARY OF RESPONSES FROM THE TEN SITES

Ques- tion No.	Lefja	Opi	Aku	Isi Ugwu	Umundu	U.N.N.	Okpe Igala	Orba	Owerre Elu	Ogbodu Aba
1	p	p	p	n	p	p	p	p	n	p
2	p	p	p	n	p	n	p	p	n	p
3	p	p	p	n	p	n	n	n	n	n
4	p	p	p	n	p	n	p	p	n	p
5	p	p	p	n	p	n	n	n	n	p
6	p	p	p	n	n	n	n	n	n	p
7	n	n	n	n	n	n	n	n	n	n
8	p	n	p	n	p	n	p	n	n	p
9	p	n	p	n	n	n	n	n	n	p
10	n	n	n	n	n	n	n	n	n	n
11	n	n	p	n	n	n	n	n	n	n
12	n	n	p	n	n	n	n	n	n	n
13	n	n	p	n	n	n	n	n	n	n
14	n	n	p	n	n	n	n	n	n	n

Question No.	Lejja	Opi	Aku	Isi Ugwu	Umundu	U.N.N.	Oke Igala	Orba	Owerre Elu	Ogbodu Aba
15	n	n	p	n	p	n	n	n	n	n
16	p	n	n	n	p	n	n	n	n	n
17	p	p	p	n	p	n	n	p	n	p
18	n	n	p	n	n	n	n	n	n	n
19	p	p	p	p	p	p	p	p	p	p
20	n	p	n	p	n	p	n	p	p	p

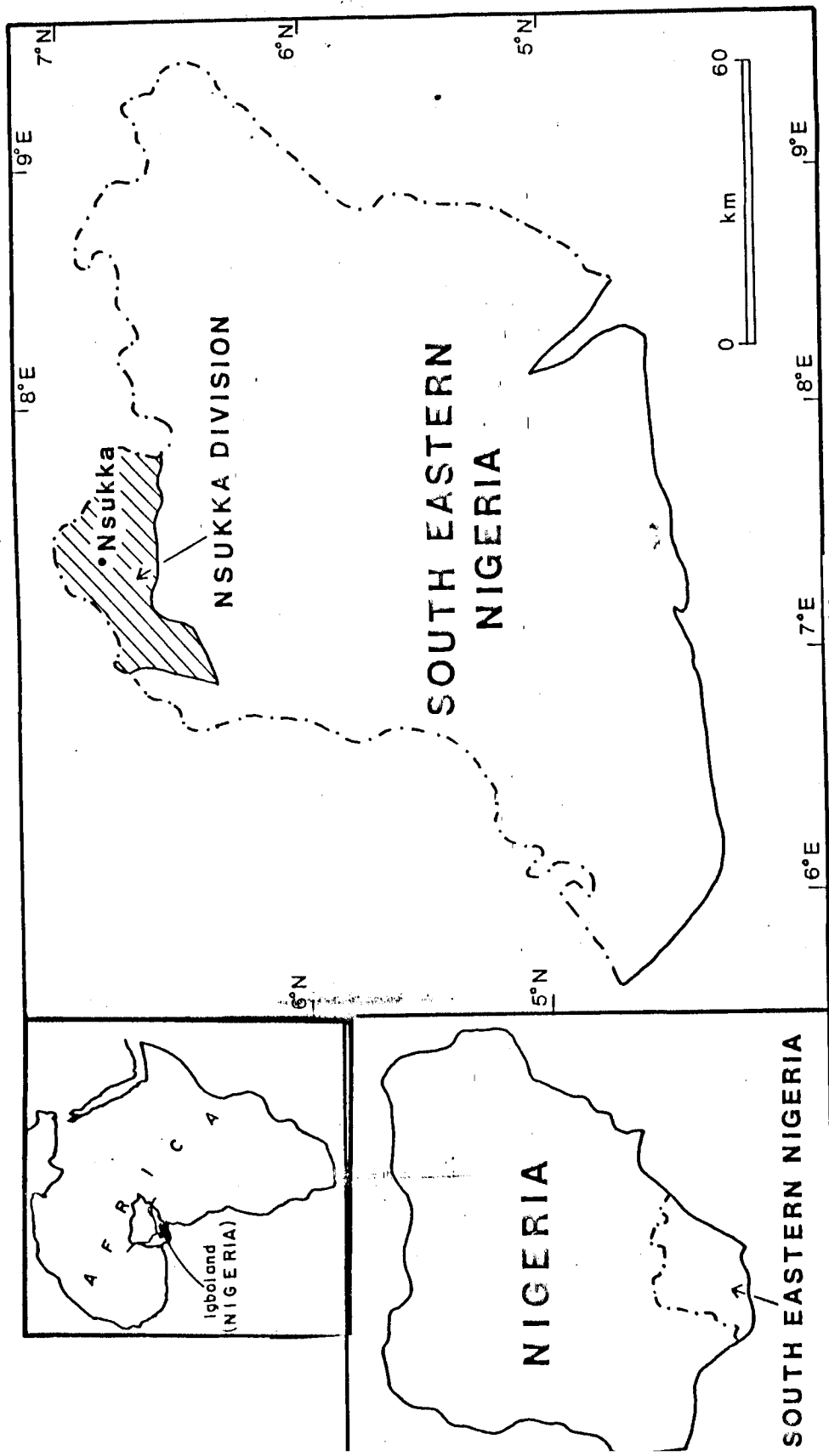


Fig. 1:1 Location of Nsukka.

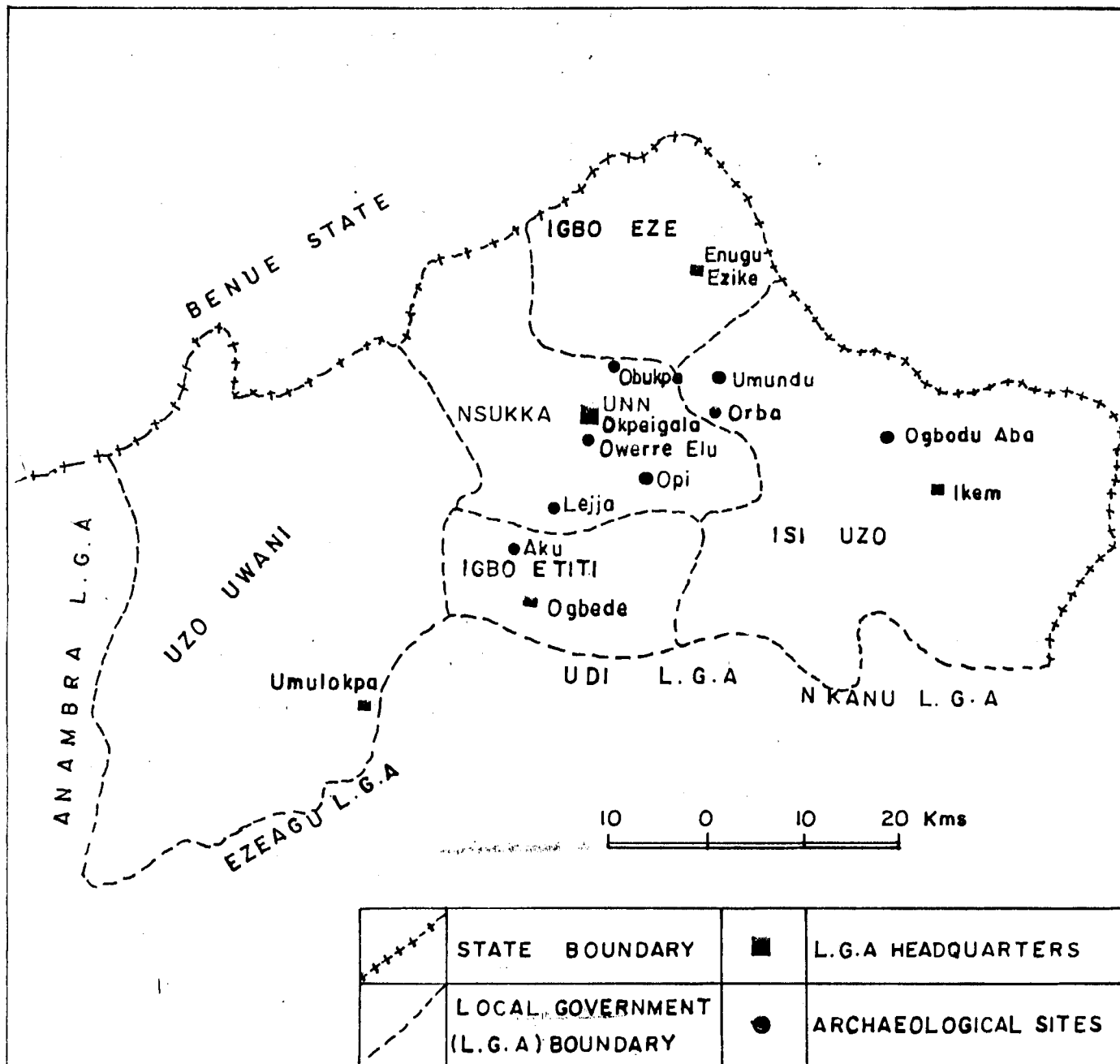


FIG. 1-2 NSUKKA AREA SHOWING THE ARCHAEOLOGICAL SITES STUDIED. ( adapted from Ofomata 1978:2 )



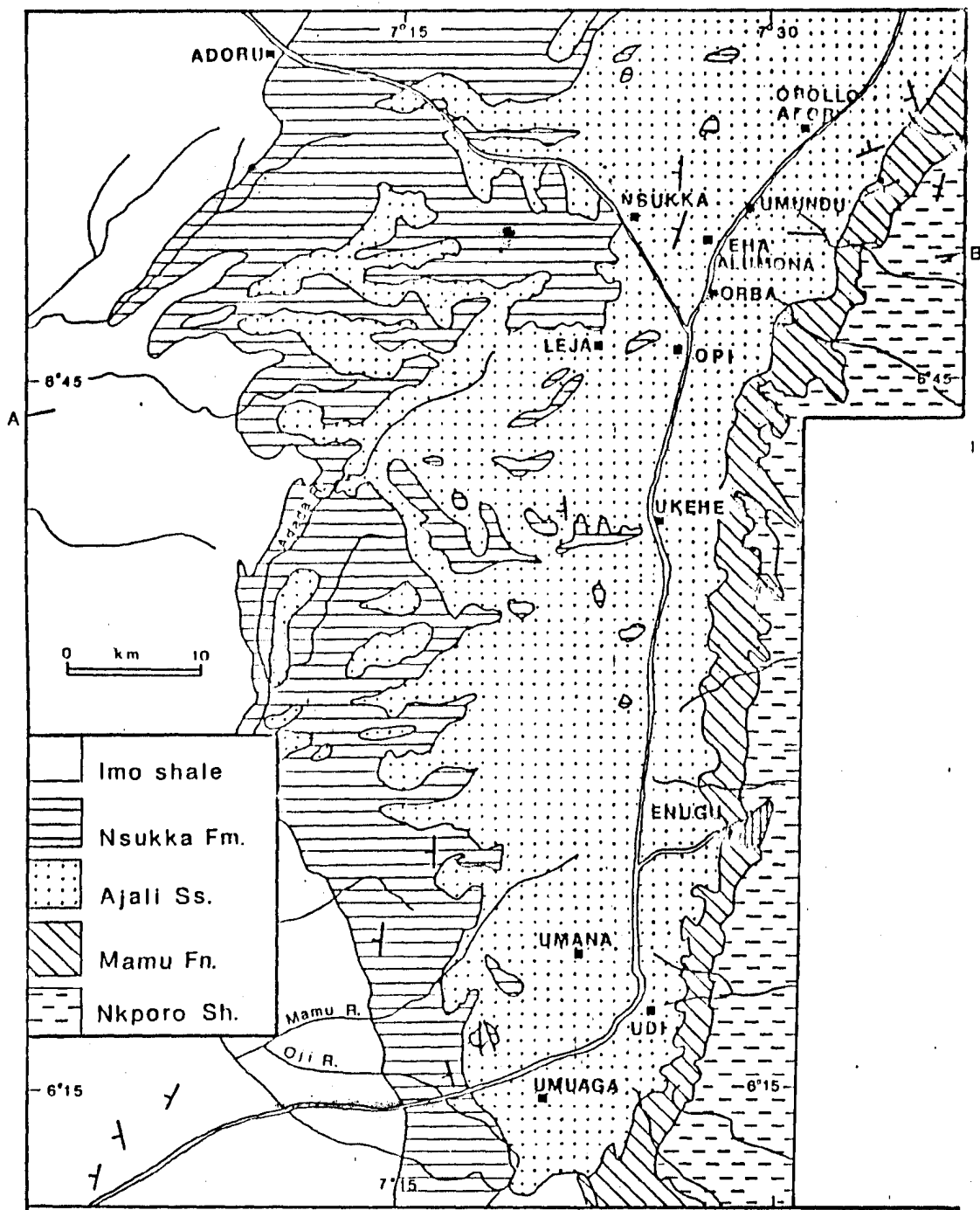


Fig. 2.2. Geological map of Nsukka division (adapted from Umeji, 1980:112).

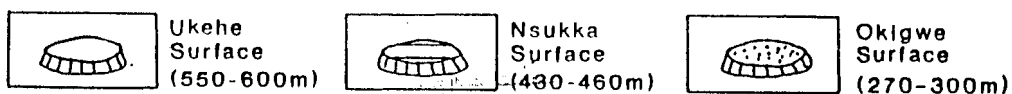
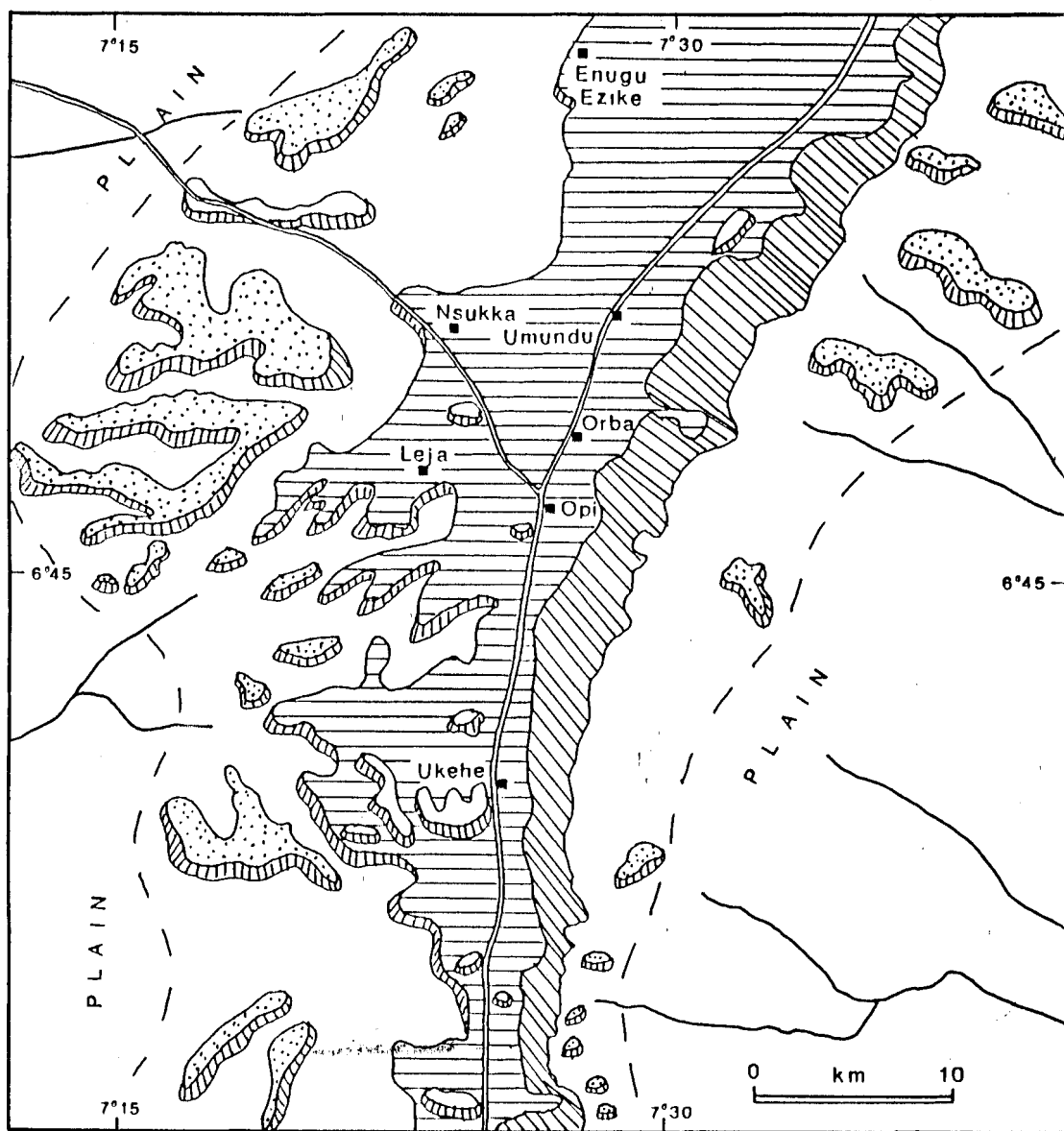


Fig. 2:3 Planation surfaces in Nsukka Division:  
(adapted from Umeji 1980:112).



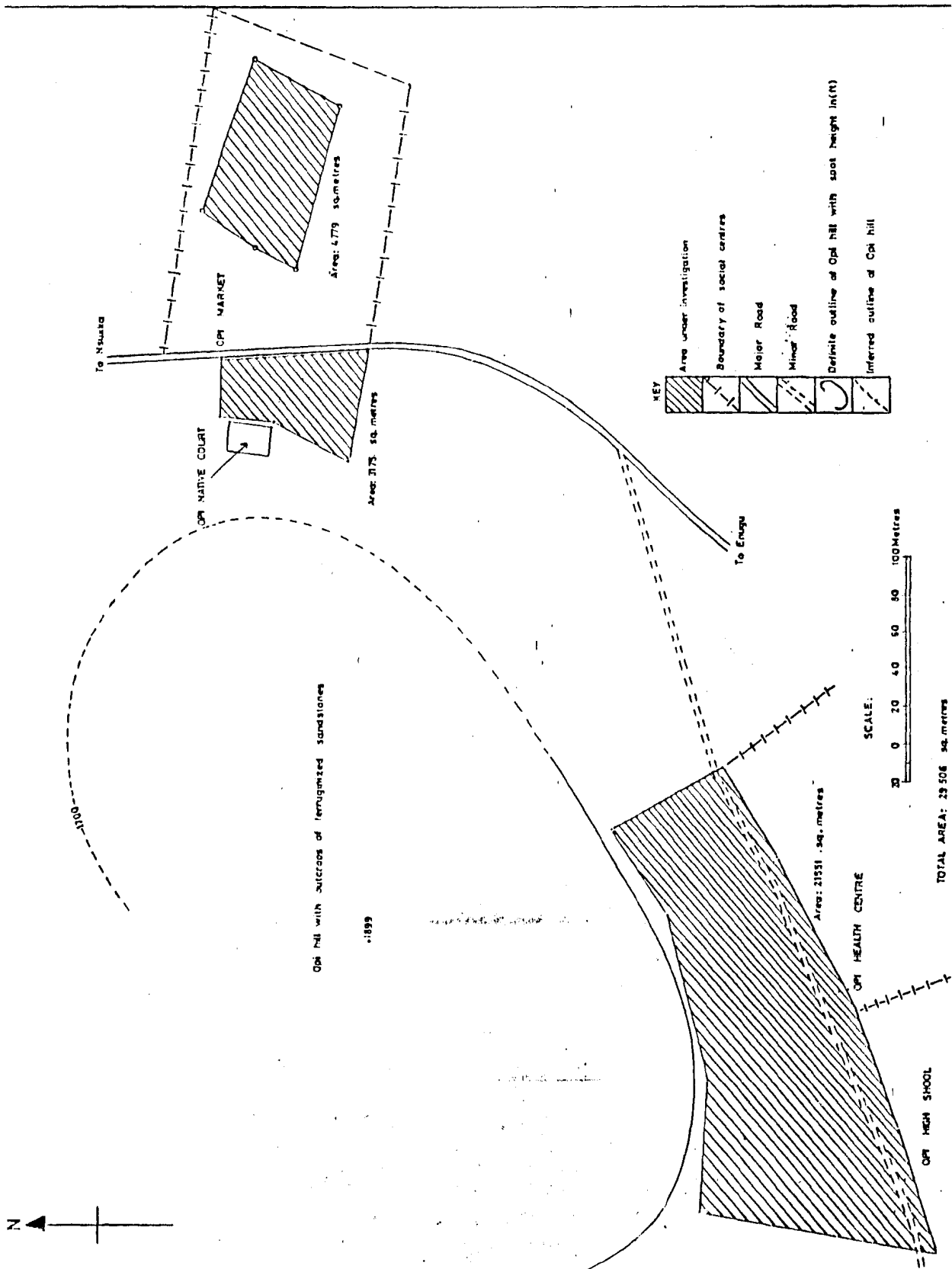
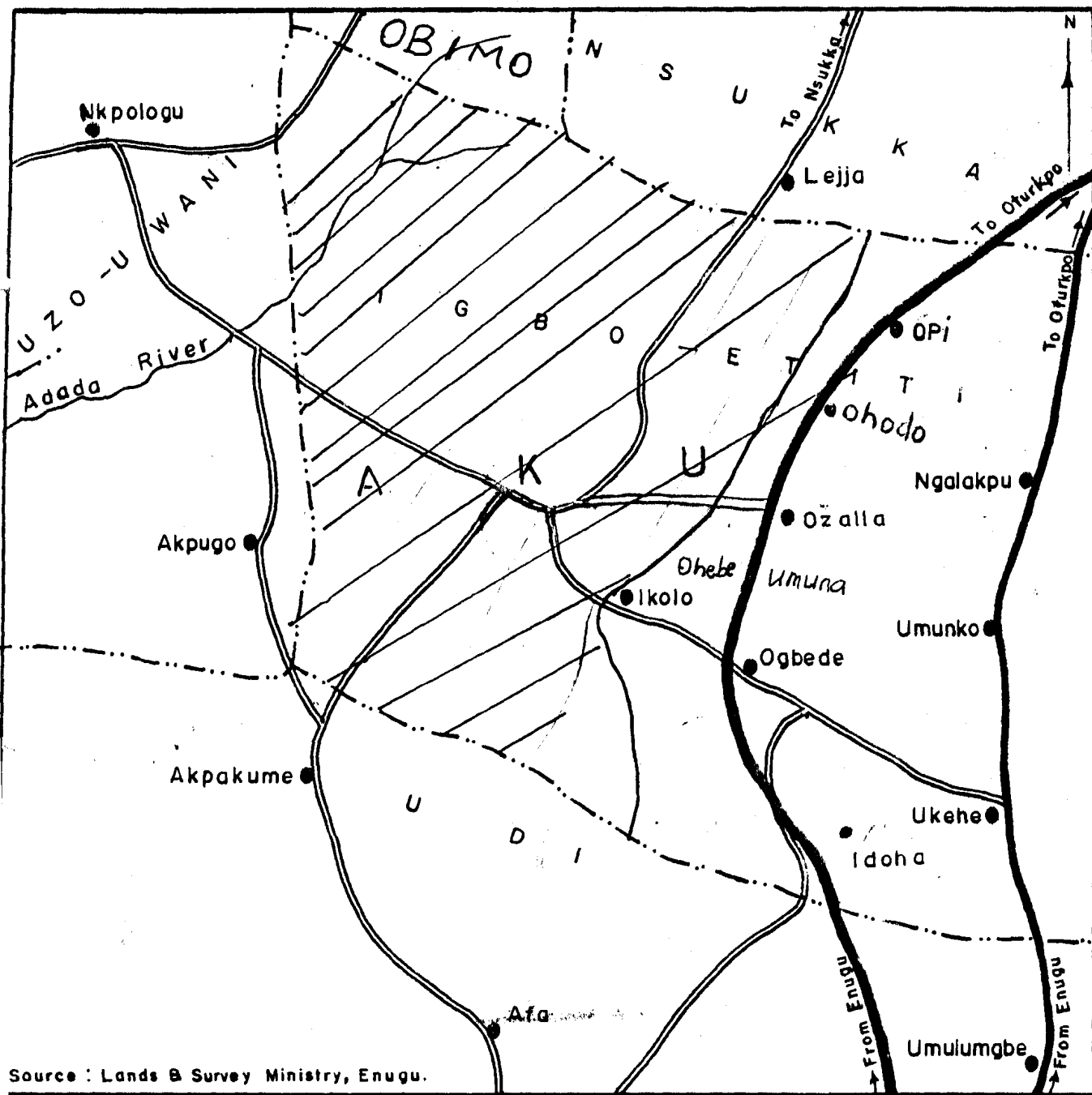


Fig. 3.1. Opi early iron smelting sites. (source: Okafor, 1992).



Key

Scale 0 1 2 3 4 5 Km.



Aku Town



Neighbouring Towns & Villages

L G A

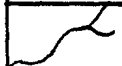
Boundary



Major Roads



Other Roads

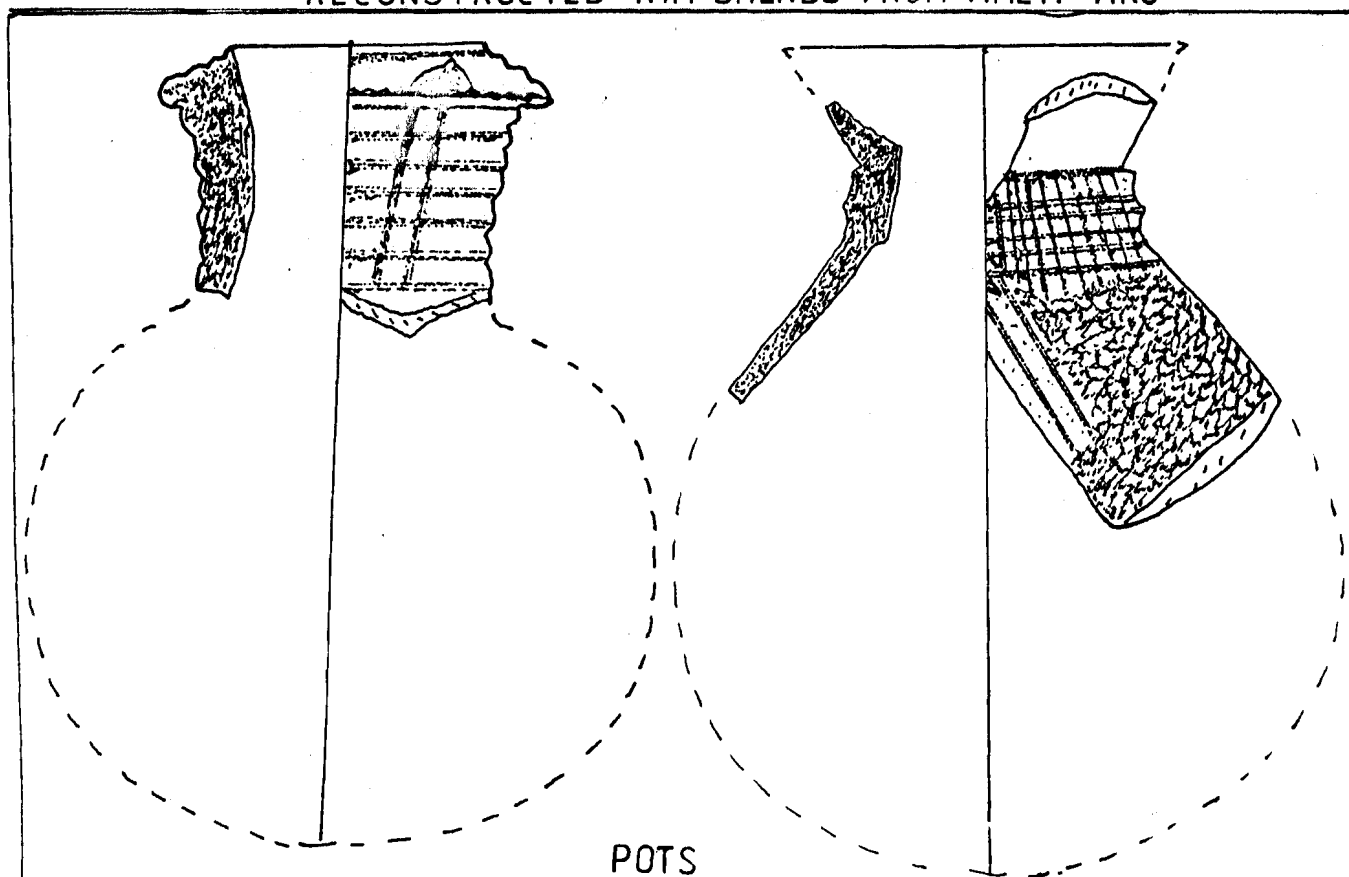


River

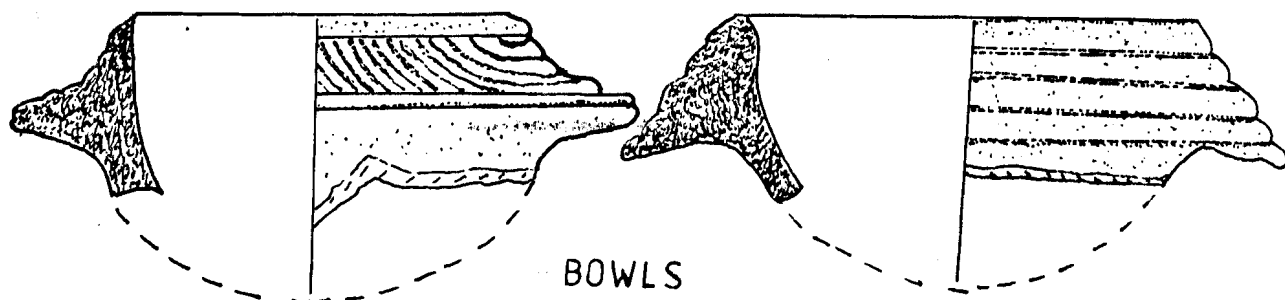
Fig. 3:29 AKU TOWN AND HER NEIGHBOURS



RECONSTRUCTED RIM SHERDS FROM AMETI-AKU

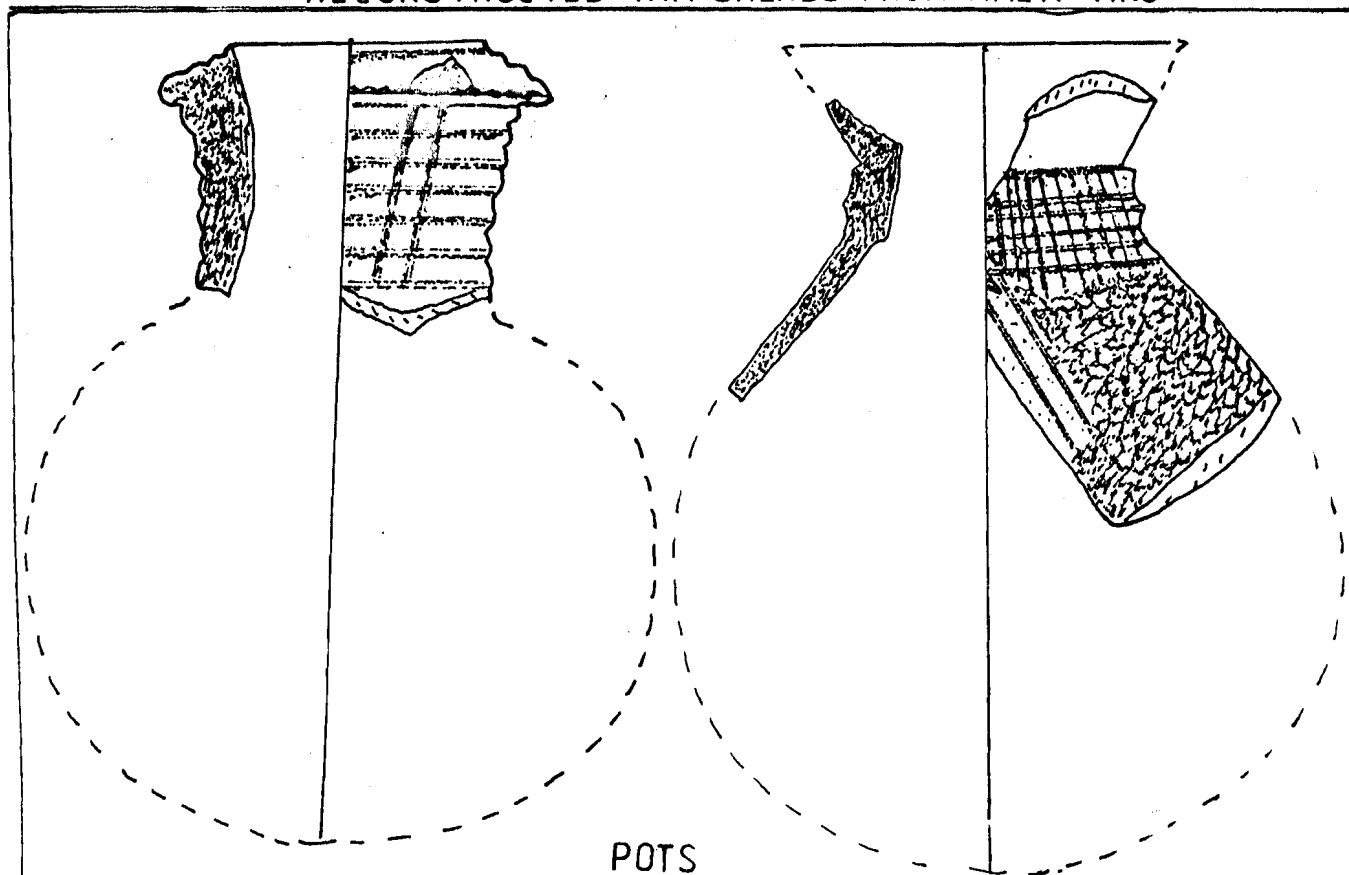


POTS

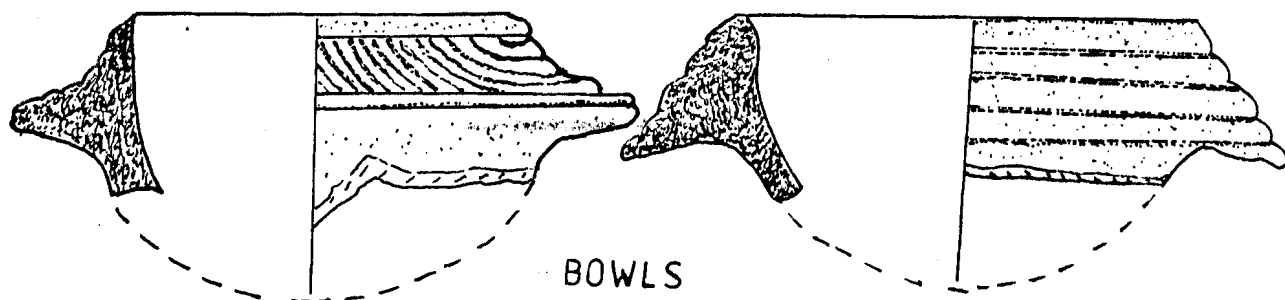


BOWLS

RECONSTRUCTED RIM SHERDS FROM AMETI-AKU



POTS



BOWLS

POT SHERDS FROM AMETI-AKU

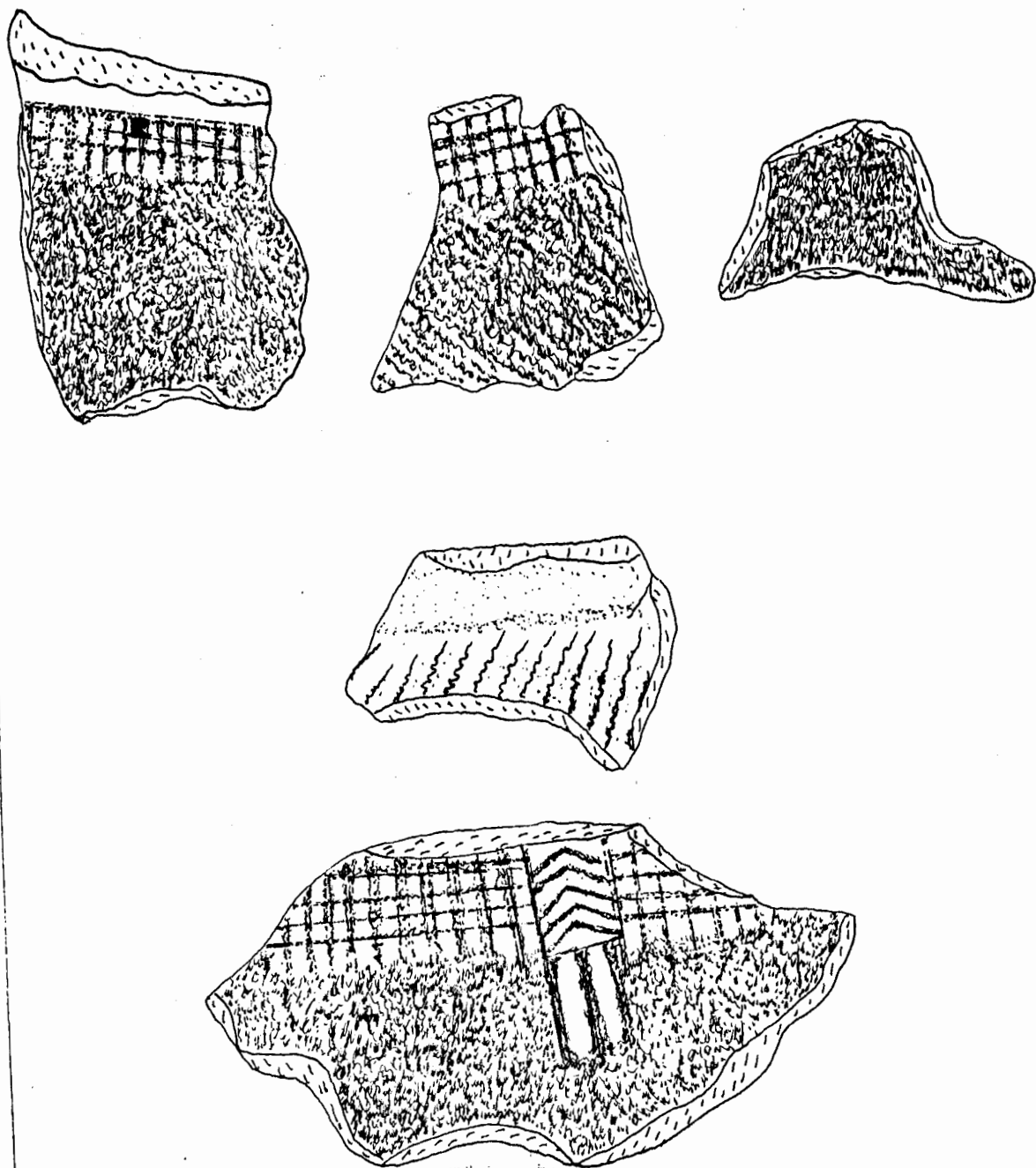


Fig 3:2d

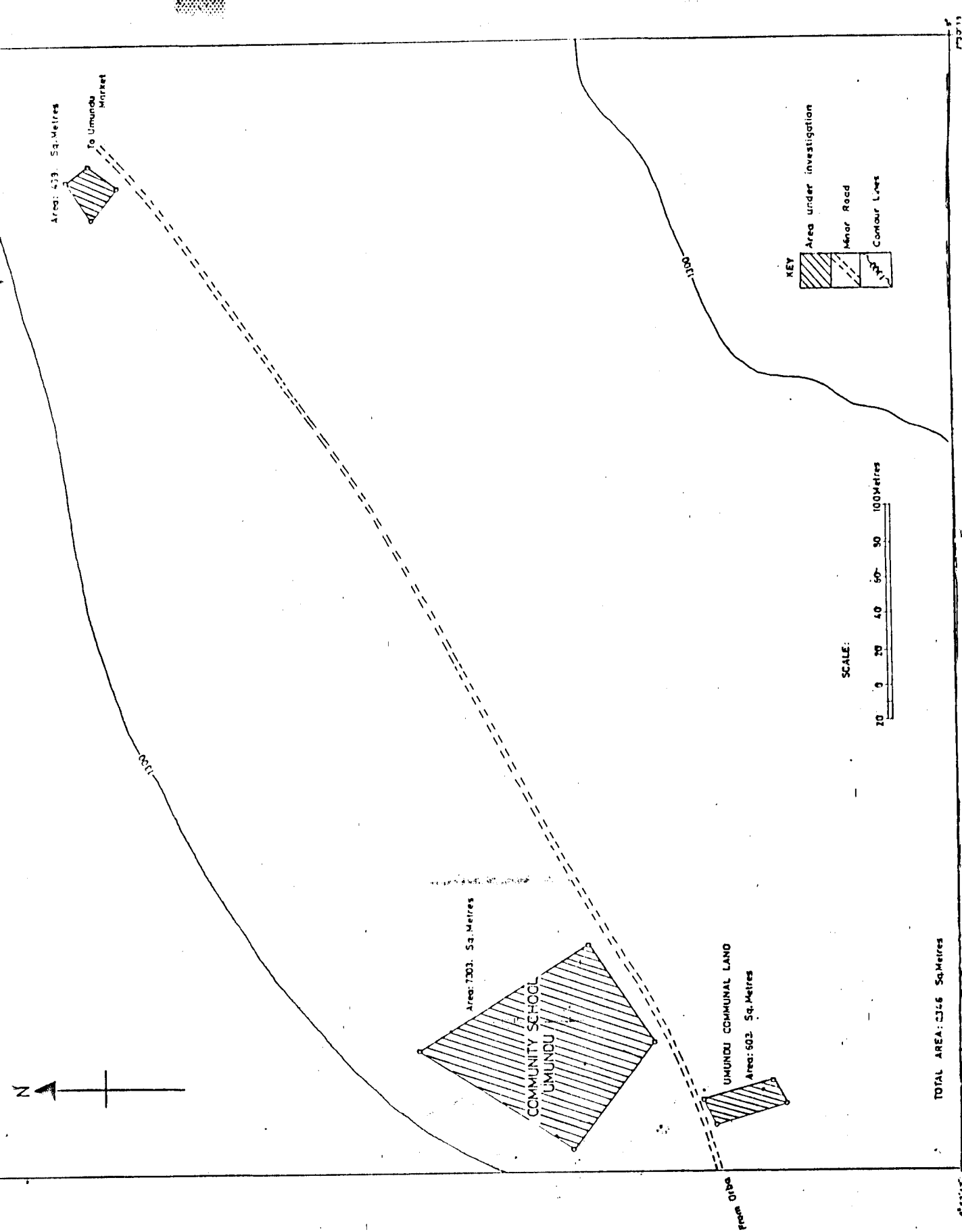
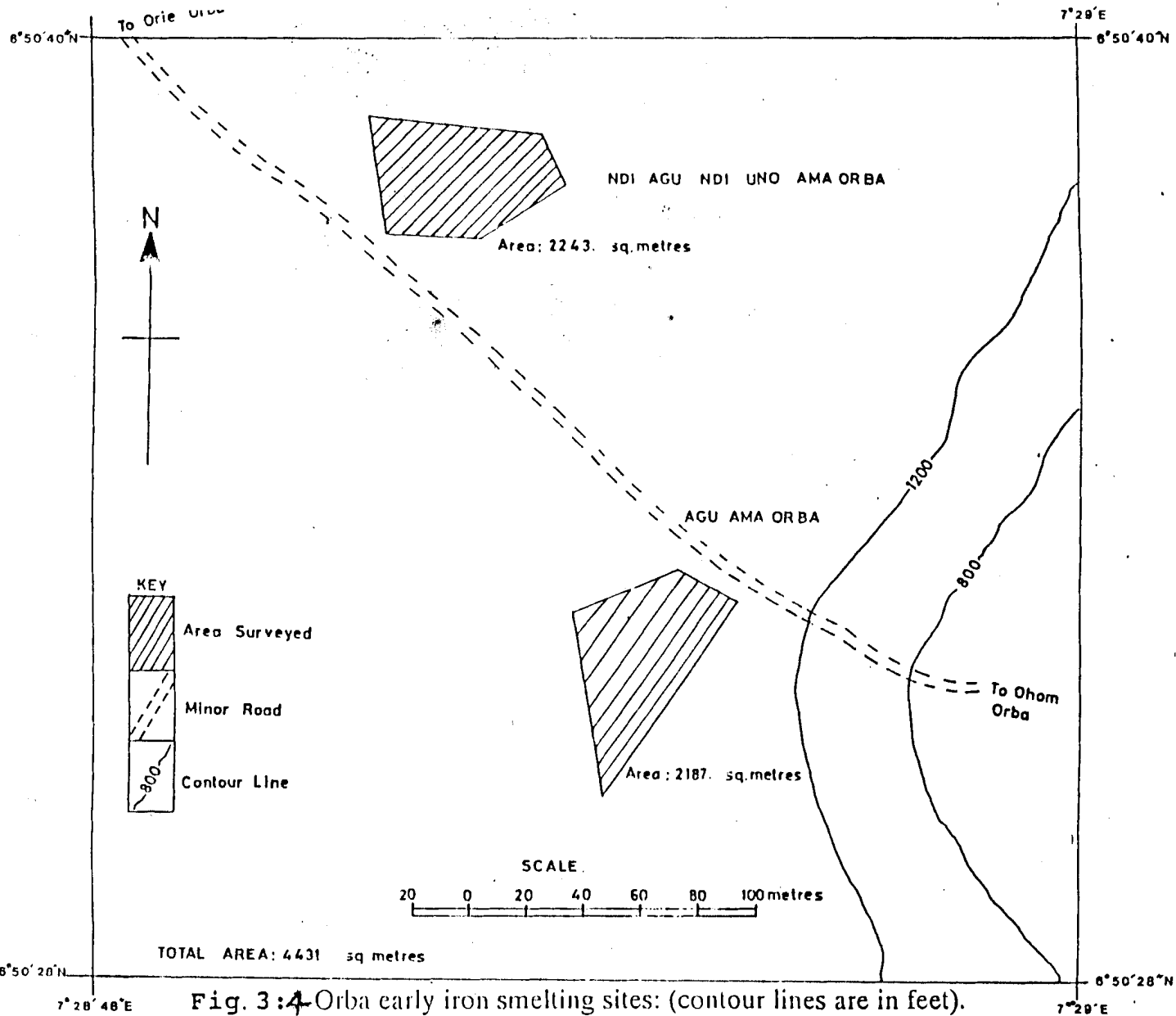


Fig. 3.3. Umundu early iron smelting sites. (source: Okafor, 1992).



(source: Okafor, 1992).

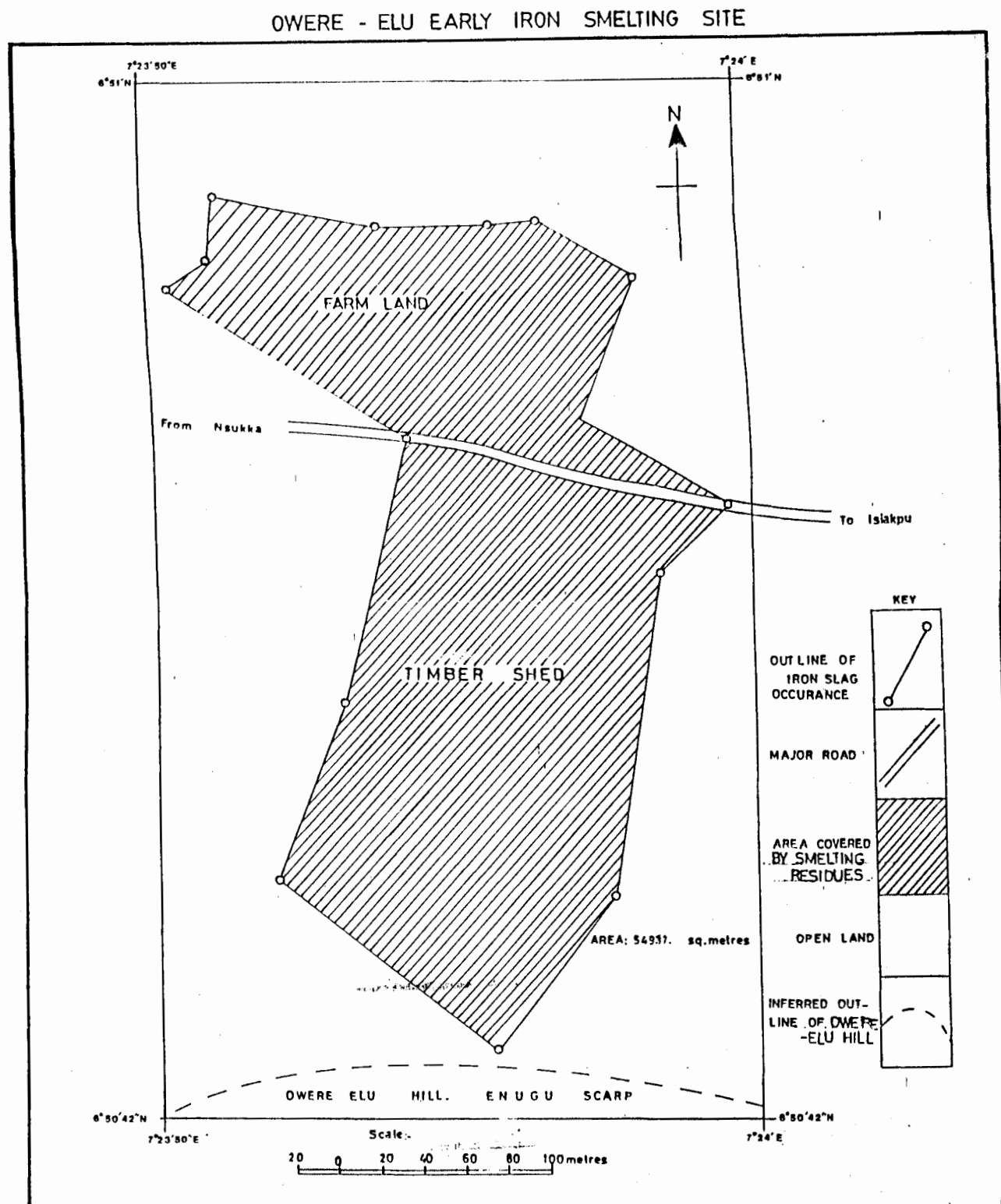


Fig. 3.5. Owerre Elu iron smelting sites (source: Okafor, 1992).

# RECONSTRUCTION OF THE SHAFT AND CHAMBER GRAVE

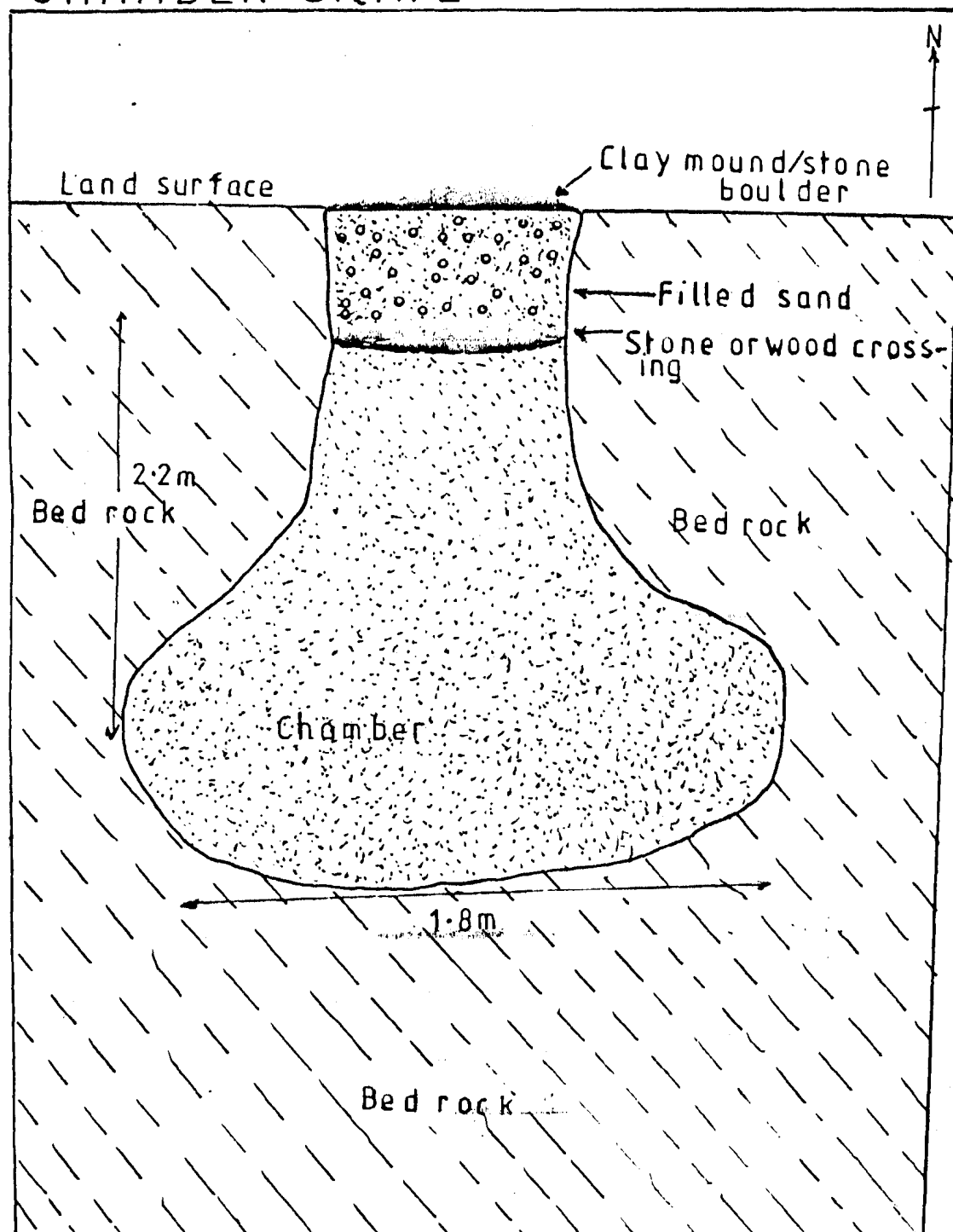


Fig 3:6

ISI UZO L.G.A

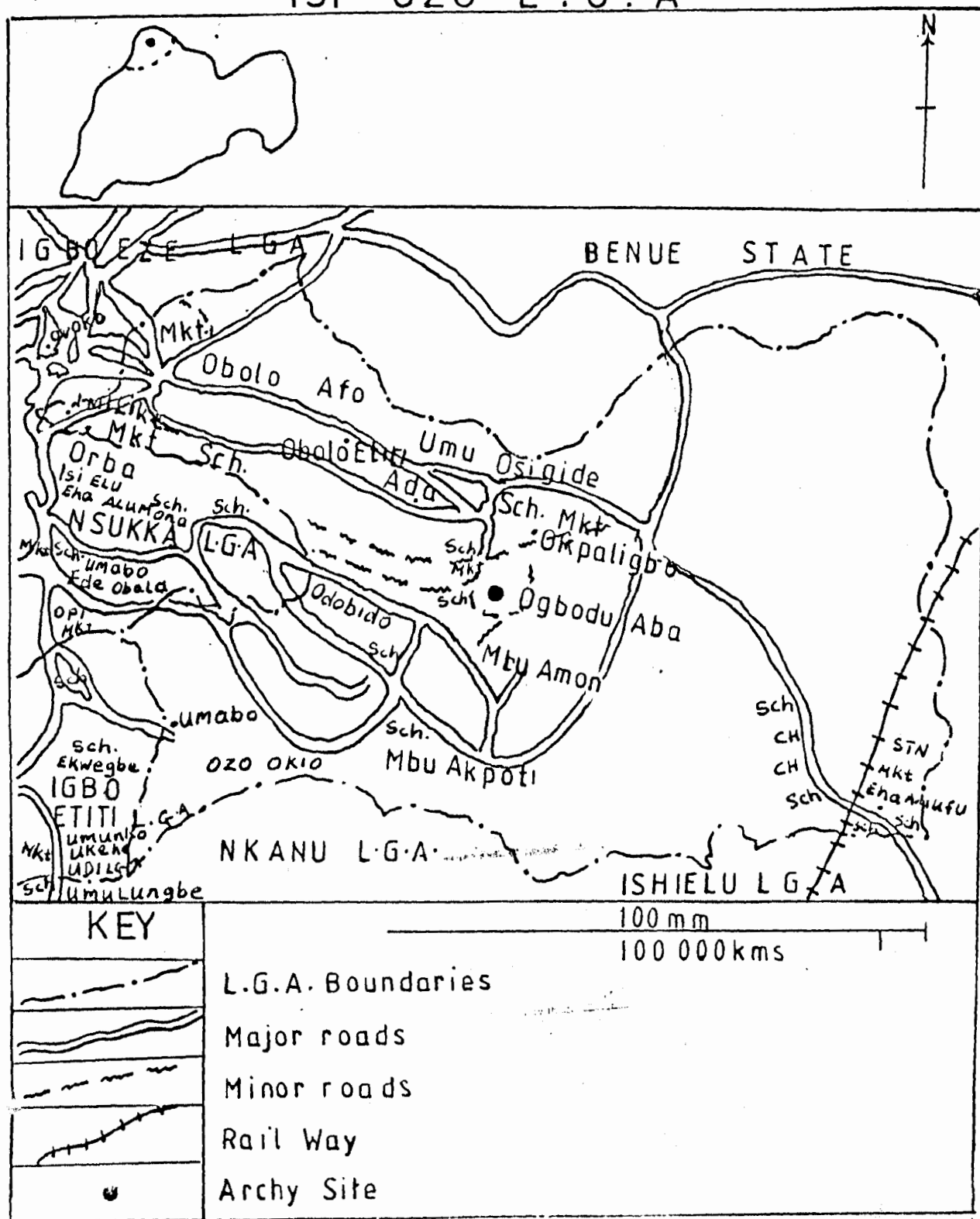




Plate 1.1: Collection of Slag Blocks at Lejja



Plate 1.2: Partial View of Masquerade House (Udo)  
at Lejja

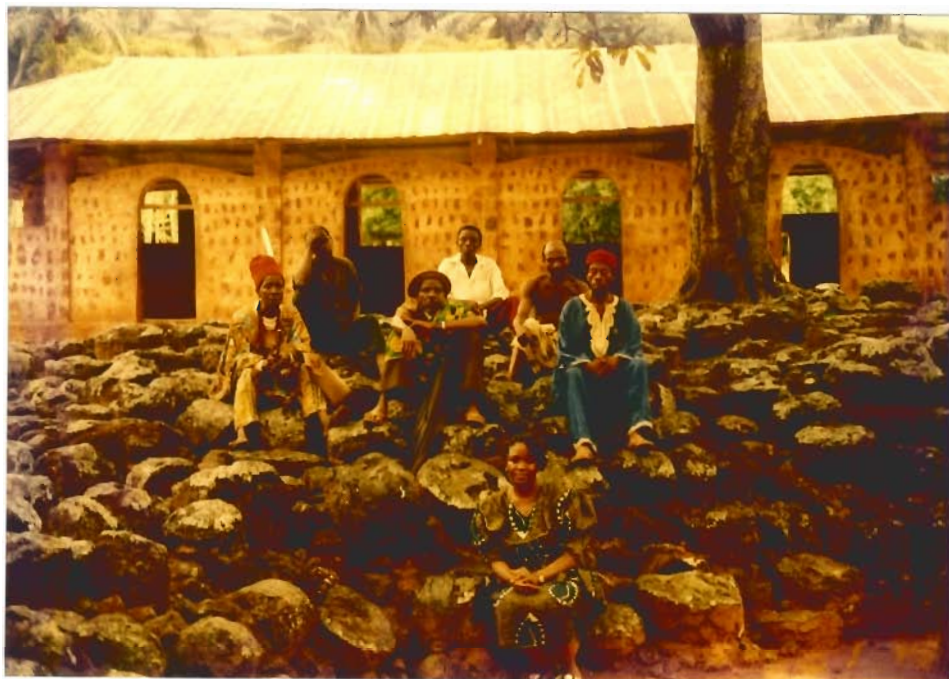


Plate 1.3: Slag Blocks as Seats at Lejja

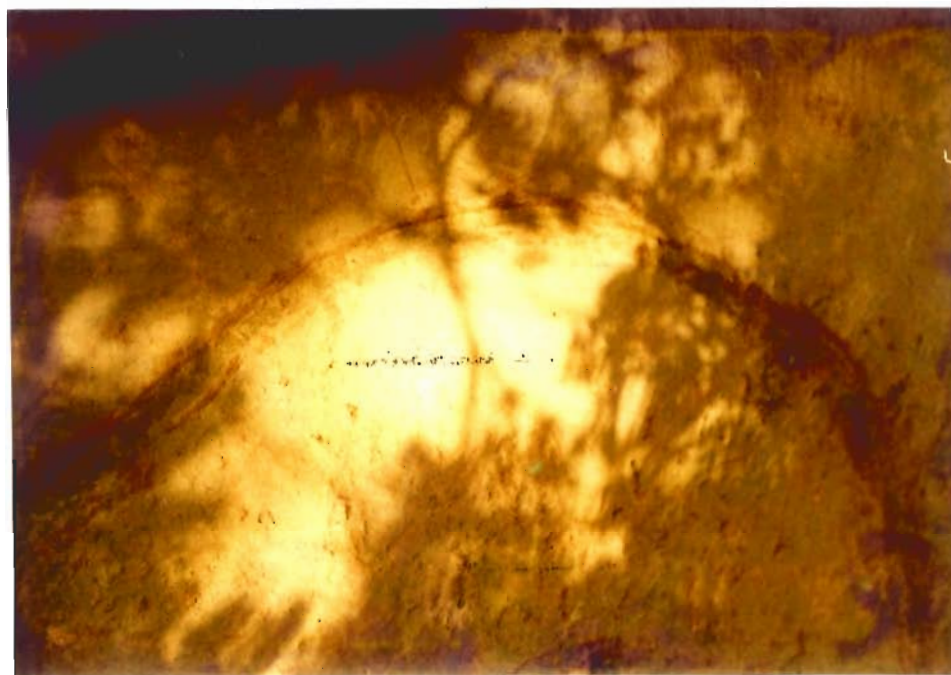


Plate 2.1: Outline of Old Furnace at Vincent Abonyi's Compound, Opi



Plate 2.2: Slag Blocks as Seats at Opi



Plate 2.3: Close-Up on Slags at Odinanso, Idi Opi

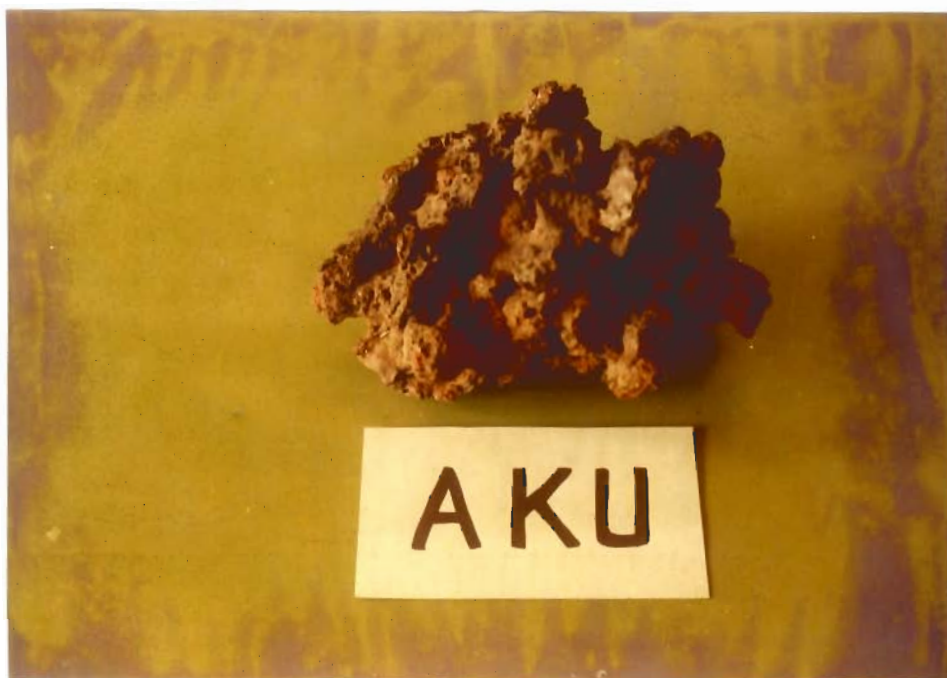


Plate 3.1: AKU Slag Sample



Plate 3.2: Cylindrical Slag Blocks Turned into a Shrine at Amadinkwreke, Aku



Plate 3.3: Close-up on Heap of Slag



Plate 3.4: Examining Slag Remains and Potsherds  
At. Aku



Plate 4.1: Taking Shelter at Isi Ugwu Obukpa  
Rock Shelter



Plate 5.1: The Cannibalized Archaeological Site,  
Umundu



Plate 5.2: Remains of Ikpo Ahuru (Slag) Heap at Umuogaleka, Umuundu



Plate 5.3: Onyisi (Chief) Explaining Some Salient Points



Plate 6.1: A View of the Farm Site, University of Nigeria, Nsukka



Plate 6.2: Recent Excavation at Farm Site, U.N.N. (1995)



Plate 7.1: A View of the Forte at Okpe Igala

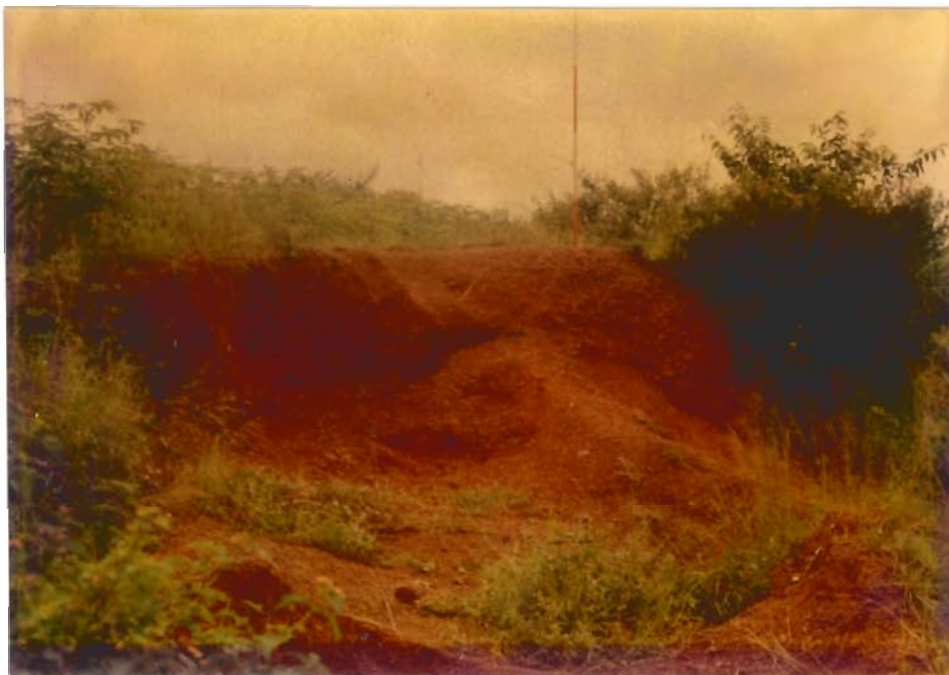


Plate 7.2: The Disused State of the Site



Plate 8: 1: Present State of Ikpo Ahuru (Slag Mound)  
at Orba



Plate 8.2: A Typical Blacksmith's Workshop, Orba



Plate 9.1: Slag Samples from Owerre Elu



Plate 9.2: Timber Shed Erected on the Site at  
Owerre Elu



Plate 10.1: Neglected Burial Chamber at Ogbodu Aba



Plate 10.2: Close-up on a Burial Chamber at Ogbodu Aba